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THE REVᵈ SAMUEL PARR, L.L.D.

From a Painting in the possession of The Revᵈ John Kendall

London, Published by Henry Colburn, August 1828

MEMOIRS

OF

THE LIFE, WRITINGS,

AND OPINIONS

OF

THE REV. SAMUEL PARR, LL.D.;

WITH

BIOGRAPHICAL NOTICES

OF MANY OF HIS FRIENDS, PUPILS,

AND CONTEMPORARIES.

BY

THE REV. WILLIAM FIELD.

IN TWO VOLUMES.

VOL. II.

21138 ac

Ὅστις δὲ οὐκ ἐπαινεῖ καὶ ὑπερθαυμάζει τὸν ἄνδρα, δοκεῖ μοὶ μέγα ὁ τοιοῦτος ἐννοεῖν οὐδέν.

ÆLIAN. VAR. HIST.

LONDON:

HENRY COLBURN, NEW BURLINGTON STREET.

1828

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MEMOIRS

OF

DR. SAMUEL PARR.

CHAPTER I.

A.D. 1800—1807.

Dr. Parr's deep interest in political events—Elevation of Buonaparte—Pacific overture from France—Union of Great Britain and Ireland—Mr. Pitt's resignation—Peace of Amiens—War renewed—Mr. Pitt's death—Mr. Fox secretary of state—Notice of his short administration—His death—His funeral attended by Dr. Parr.

THE detail of public events, with which so many pages of these volumes are filled, may seem to be out of place in the memoirs of a private life. But it should be considered that Dr. Parr was in reality a public man: and from his intimate connexion with all the great leading men of his own party, and his habit of freely conversing with those of other parties, it is scarcely to be doubted that his opinions must have produced, on some occasions, at least, an influence, though secret, yet not inconsiderable, on the state and progress of national affairs. It is certain, however, that a large portion of his retired hours was occupied in reflecting

upon past and present occurrences, both at home and abroad, following them into their probable consequences, whether near or remote, and communicating the result of his deep and anxious meditations to others, in the course of an extensive correspondence, which included persons of all ranks, professions and parties.

Among the events of these times, one of the most astonishing in itself, and the most important in its consequences, was the appearance, on the great scene of political contention in France, of an extraordinary person; who was destined to pursue a long and brilliant course; terminated, however, miserably, by defeat, degradation, captivity, and a lingering death, in a distant and desert isle. This person, the reader is aware, was Napoleon Buonaparte—in whom, it is hardly necessary to say, Dr. Parr always acknowledged and admired a genius of the highest order: though it was impossible to contemplate the great and commanding qualities, which he possessed, without fearful apprehensions, when, combined with them, there appeared a restless and boundless ambition, setting at defiance, in the pursuit of its object, all regard to the rights of other nations, and to the true interests of his own. Speaking of the ex-emperor, when his character was fully developed, Dr. Parr said that the words of Tacitus aptly described him, as one who thought "summa scelera incipi cum periculo, peragi cum præmio:" and he often compared him to the Macedonian Philip, who was said "μεθύειν τῷ μεγέθει τῶν πεπραγμένων."

It was always believed, however, by Dr. Parr,

that the military chieftain of France would have been checked, or, perhaps, finally arrested, in his career of mad ambition, if the offer of a negotiation for peace, which followed his first elevation, had been courteously received and dispassionately considered, instead of being instantly and indignantly rejected by the English government. It was, therefore, a subject of deep regret to him, as well as to many of the wisest and best men of the nation, that so favourable an opportunity was lost of terminating honourably the contest, in which the nation had been so long engaged. Dr. Parr, in lamenting the failure of Mr. Fox's efforts to stop the ravages of war, and to restore the blessings of peace, thus delivers his opinion:—"By carrying into effect his favourite measure, Mr. Fox might have restrained that military power; which, generated by the enthusiasm of revolution, has transferred the desperate courage of self-preservation to the hazardous enterprises of ambition; which has gathered increase of strength from increase of resistance; which has formed fresh projects after every instance of fresh success; and which, at one time, threatened speedy and total subjugation to the convulsed, dismayed, and infatuated continent of Europe."[1]

Another important event of these times was, the union of Great Britain and Ireland; an act of legislation which met with general concurrence in England; but, in Ireland, after much opposition, a kind of sullen acquiescence was purchased from the Catholics, who form the largest part of the

[1] Characters of Fox, p. 297.

population, by a promise, communicated from authority, of admission to all the privileges of British subjects. That promise Mr. Pitt found himself unable to fulfil; and in consequence resigned his official dignity, after the possession of it for seventeen years. If that resignation had proceeded from a regard to consistency of public character, or to the obligation of a solemn pledge, it would have been honourable. But, perhaps, Dr. Parr was not far from the truth when, writing to his friend, Mr. Parkes, he said, "I have weighty reasons for assuring you that Pitt's resignation is one of the most cunning and most mischievous acts of his life." That it was totally unconnected with principle, was sufficiently proved by his return to office, without the smallest stipulation in favour of that measure, to which the sacrifice of place had been ostensibly offered.

After the retirement of Mr. Pitt and his friends from office, under the administration, at the head of which, to the surprise of the nation, was placed Mr. Addington, late speaker of the House of Commons, the peace of Amiens was signed. Even this pacification, though it seemed to rest on no very firm basis, was joyfully welcomed through the whole country; and it was celebrated by festivities at Hatton parsonage, where the very name of peace was regarded as the sacred symbol of all that is good and happy for men and nations.[1]

[1] Dr. Parr often repeated with much animation and delight a beautiful Greek passage on peace, as the greatest of all blessings, in which, amongst others, are the following lines:—

Alas! it proved only a hollow truce. Fresh disputes arose; preparations for hostilities, on both sides, recommenced; and national animosities burst forth with a fury, which seemed to portend nothing less than a war of extermination.

Dr. Parr often spoke of Mr. Addington as a well-intentioned man; but possessing no high powers of intellect; not capable of comprehensive views; and devoid of the political sagacity and intrepidity necessary to the conduct of public affairs, especially in difficult times. The new minister soon felt himself, indeed, unequal to the task which he had assumed, and prudently resigned it. The many attempts now made to form an administration, which should include the most distinguished men of all parties, Dr. Parr watched in their progress, with intense anxiety. But they all failed: and Mr. Pitt, supported by some of his former colleagues, ventured to resume his station at the head of government.

His second administration was short; and, for the most part, unprosperous. Abroad, he saw his warlike projects ending, with the splendid exception of the victory of Trafalgar, in disappointment and disaster. At home, he found arrayed against him a more formidable opposition than he had ever before encountered; and he no longer possessed in the same degree the favour of the sovereign, or

Τί ἐστιν ἀγαθόν;
Νῦν εὖρον—εἰρήνη 'στιν—
Γάμους, ἑόρτας, συγγενεῖς, παῖδας, φίλους,
Πλοῦτον, ὑγιείαν, σῖτον, οἶνον, ἡδύνην,
Αὐτὴ δίδωσι, κ. τ. λ.

the confidence of the people. From these sources of anxiety, added to the cares and fatigues inseparable from high station, the health of the premier, which had been for some time precarious, suffered serious injury; and, within eighteen months from the time of his return to office, he sunk, by a gradual decline, into the grave. He died January 23d, 1806. In life, he was more admired than approved; and, after death, was more honourably than gratefully remembered, by the nation over whom he had long borne sway, little short of absolute. Such, as Dr. Parr conceived, is the fair and sober estimate which public opinion has now formed of the celebrated statesman, so often unreasonably extolled by some, and as often unjustly depreciated by others.

To the general surprise, a Whig administration succeeded; and, chiefly by the intervention of Lord Grenville,[1] Mr. Fox was once more, after his long exclusion, admitted into the royal presence and councils, as secretary of state for the foreign department. High, it may easily be supposed, was the exultation, and many were the joyful festivities, on the happy occasion, at Hatton. By a remarkable contrast with Mr. Fox's former coalition, the present was generally approved; and the nation, gratified by his official appointment, would have been still more so, if the station of prime minister had been assigned to him. "It was a decisive proof of his moderation," says Dr. Parr, "that when he was employed as a servant of the crown, he was content to bear the chief responsibility for measures,

[1] See his celebrated letter, May, 1805.

without vaulting into the chief official situation. He humbled, but did not debase himself: and for the loss of exaltation to the highest ministerial power, he was abundantly repaid by the esteem of his colleagues, and the confidence of his party."[1] But what was commendable in Mr. Fox might be unfortunate for his country.

It should, indeed, be remembered, in justice to Mr. Fox, as Dr. Parr often observed, that he was made responsible for certain measures, which excited general surprise and indignation; but which had, probably, never received the sanction of his approbation. If, however, it cannot be denied that some great errors were committed by the administration, of which he was a part; yet it must be acknowledged, on the other hand, that these errors were well atoned for by several important measures, which they proposed and accomplished; especially, by introducing limited service into the military code; by establishing useful regulations in various public offices; by imposing restrictions on the slave-trade; and, above all, by carrying through parliament a resolution for its total abolition. Dr. Parr might, therefore, appeal to the truth of facts, in support of the following observations:—"Ἀρχὰ δείξει ἄνδρα, said Bias. I have often heard it remarked, while Mr. Fox was out of power, that he was better qualified to lead a party in opposition, than to hold any high office in the British nation; that it is much easier to object to measures than to plan them; and that Mr. Fox's parliamentary eloquence

[1] Characters of Fox, p. 291.

was a very equivocal proof of political wisdom. Luckily for the wellwishers of Mr. Fox, they were at last supplied with an opportunity of bringing his character to the test, implied in the maxim of old Bias; and they may, with confidence, appeal to the judgment of impartial men, upon the measures, pursued, or proposed, by Mr. Fox, during the few months he was capable of acting for his country in 1806."[1]

Most auspiciously, indeed, did Mr. Fox commence his ministerial career, by an explicit declaration of the three great objects to which his efforts should be immediately and strenuously directed. The first was, the abolition of the slave-trade, as already mentioned; the second, the re-establishment of a general peace; the third, the restoration to their just rights of the long-oppressed English and Irish Catholics. But scarcely had he adopted decisive measures for the accomplishment of the first great object, when his bodily health sunk under the too vigorous exertions of his mind; and, after a short illness, he expired, September 13, 1806, in the 59th year of his age.

Mr. Fox's death was mourned by a whole admiring and grateful nation; and few, it may be believed, were more deeply affected than Dr. Parr. He had long been honoured by his friendship; and it was a distinction of which he was highly and justly proud. He revered his genius: he admired and loved his character: he approved and adopted enthusiastically all those grand political principles,

[1] Characters of Fox, p. 581.

for which Mr. Fox was distinguished, and by which he will be immortalised.[1]

"After having enjoyed," says Dr. Parr, "health of body and serenity of mind to an advanced period—after tasting the purest pleasures of friendship and literature—after deserving the confidence of his countrymen—after obtaining the respect of surrounding nations—after devoting a long and laborious life to the freedom of England, the tranquillity of Europe, the abolition of the African slave-trade, the correction of Asiatic enormities, and the general happiness of all his fellow-creatures—Mr. Fox was doomed to pay the last debt of nature. Uncorrupted by the fascination of praise, undis-

[1] The partialities of the personal and political friend are pleasantly exposed in the following story, related by one of Dr. Parr's pupils:—"To Grove-park he occasionally sent me on an embassy to obtain the Courier newspaper; and, upon my return, made me read to him the parliamentary debates, which were at that time full of interest. In the delivery of Mr. Pitt's speeches, I sometimes took a malicious pleasure in giving the utmost possible effect to the brilliant passages; upon which the Doctor would exclaim, 'Why, you noodle, do you dwell with such energy upon Pitt's empty declamation? Don't you see it is all sophistry?' At other moments he would say, 'That is powerful!—but Fox will answer it!'—When I pronounced the words 'Mr. Fox rose,' Parr would roar out 'stop!' and, after shaking the ashes out of his pipe and filling it afresh, he would add—'Now, you dog, do your best.'—In the course of the speech, he would often interrupt me, in a tone of triumphant exultation, with exclamations such as the following—'Capital!'—'Answer that, if you can, Master Pitt!' And at the conclusion—'That is the speech of the orator and the statesman:—Pitt is a mere rhetorician:—adding after a pause—'a very able one, I admit.'"—*New Monthly Mag.* Aug. 1826.

mayed by the clamours of slander, sighing for peace to an exhausted world, and bequeathing to posterity an example, fitted to impress the purity, simplicity and grandeur of his own character upon that of his countrymen, he expired, amidst the tears of his friends, and the affectionate embraces of his nearest and most beloved relations. 'O fallacem hominum spem, fragilemque fortunam!'"[1]

The opinions formed of great public characters, especially in times of political contention, are not always such as will stand the test of cool and dispassionate examination at a future and more tranquil period. The observation forcibly applies to the case of the two rival senators and statesmen, of whom England was deprived within the short space of eighteen months; and, perhaps, the estimation in which they were held, by all impartial men, only a few years after their death, is correctly stated by Dr. Parr in the following passage:[2]—

"Mr. Pitt seems to be less censured by his former adversaries, and less idolised by his former panegyrists. The gratitude of some for favours received; the predilection of others for the system of politics, which is now thought to prevail; the pleasing remembrance of personal friendship; and the sincere participation of that respect which all his countrymen felt for his magnanimous contempt of pelf; preserve some degree of veneration, and, I add, of affection, for his name. No man was ever more applauded, in the zenith of his power; and conspicuous, most assuredly will his talents

[1] Characters of Fox, p. 307. [2] Ibid. p. 302.

be, in the records of history. Yet the brilliancy of many of his speeches has faded with the freshness of the occasion which produced them; and the sentiment of popular admiration which, during his lifetime, was most lively, has undergone a partial decay. But Mr. Fox, who had little to give, beyond good wishes, and little to receive from other men, besides the same wishes, as the recompense of his good meaning, even now keeps a hold, which, from the regret which mingles with it, is stronger, perhaps, than that which he had, when he was living, upon our attention, our esteem, and love. He will long continue to keep it, because his actions were not at variance with his professions; because his political virtues were not disproportioned to his political abilities; and because his errors and infirmities were not accompanied by cowardice, fickleness, dissimulation, or venality."[1]

It was, on one of the earliest acts of Mr. Fox's short administration, that Dr. Parr passes his encomiums in these fervid strains:—

"Might we not rest the credit of our friend's sagacity, moderation, steadiness and honour, upon his manifesto to the court of Berlin, about the seizure of Hanover?[2] I read it six times atten-

[1] Speaking of Mr. Fox, soon after his death, Dr. Parr said, "that he had in his nature neither gall nor guile: he never gave his mind to a fraud, nor his tongue to a lie."—"His," said he, on another occasion, "was the soul of pure benevolence: never did it heave with the sigh of envy; never throb with the pang of malevolence."

[2] New Annual Register.

tively, and with fresh satisfaction from every fresh perusal. I have heard of the serious impression which it made, in the best-informed circles at home, and in every court upon the continent. But how shall I describe it? Shall I say it was conceived and expressed *more majorum?* It was so. Shall I add, as Dr. Young said of Johnson's Rasselas, that it is a mass of sense? It was that and more. Let me characterise it, then, in the emphatical words of an ancient critic, *Πολλῆς ἦν πείρας τελευταῖον ἐπιγέννημα.*"[1]

It is delightful to contemplate, at the beautiful close of a patriot's life, such endeavours as those which Mr. Fox exerted to put an end to the miseries of war, and restore, to the contending nations of Europe, the blessings of peace, in the spirit of peace. To these last efforts of the expiring patriot Dr. Parr thus alludes:—"The prospect of approaching dissolution served only to enliven his zeal, and to accelerate his exertions. In his correspondence with the wily and eloquent minister of France, written under the pressure of disease, and even on the verge of the grave, we still see the same noble qualities of the heart, co-operating with the wonderful powers of his judgment. We see in it no deviation from those sacred rules of sincerity and truth, which extend the authority of their obligation over the whole agency of moral being; and diffuse their happy influence alike over the pursuits of individuals, and the negotiations of statesmen."[2]

"Mr. Fox's funeral," as described by Dr. Parr

[1] Characters of Fox, p. 305. [2] Ibid.

in his letter to Mr. Coke, "was attended by persons of the highest distinction for science, learning, political ability, and hereditary rank. The procession was marked by a deep and solemn silence, which evinced the unfeigned sorrow of the spectators; and his remains were interred in Westminster Abbey—the hallowed depository of departed sages, heroes, patriots, and kings. Away with those politics and that philosophy, which would steel our hearts against the honest feelings of nature! Why, dear sir, should we dissemble? or how can we forget what we experienced when the lifeless body of our friend was committed to the ground, near the grave of a rival, who, but a few months before, had fallen from the heights of fame and power, into the valley of the shadow of death? Was it not melancholy and awe, mingled with a sort of wonder, and with solemn reflections upon the appointed end of genius, ambition, and all sublunary glories? Reviewing and cherishing what we then felt, during the hallowed rites of burial, why should we hesitate to apply to these extraordinary men the striking words of the poet?

> Hi motus animorum atque hæc certamina tanta,
> Pulveris exigui jactu compressa quiescunt."[1]

The admirers of Mr. Fox will remember with satisfaction that the funeral was attended by the following ecclesiastics—Dr. Parr, Dr. Knox, Dr. Symmons, Dr. Raine, Dr. Hughes, principal of Jesus College, Oxford, and Dr. Davy, master of Caius College, Cambridge.

[1] Characters of Fox, p. 309.

CHAPTER II.

A.D. 1807—1810.

Dr. Parr's letter to Mr. Roscoe on peace—Abolition of the slave-trade—Dismissal of the Whig ministers—Dr. Parr's encomium upon them—His portraiture of himself—The Catholic question—Dr. Parr's censure on the Copenhagen expedition—His thoughts on Spanish affairs—Death of Sir John Moore—Dr. Parr's inscription to his memory—Royal jubilee—Imprisonment of Sir Francis Burdett—The right of imprisonment, asserted by the Commons, denied by Dr. Parr.

DEEP was the regret felt by Dr. Parr, in common with many of the best friends of their country, when he saw the negotiations for peace, so happily begun under the auspices of Mr. Fox, terminated by his death, and the very spirit of peace expiring with him. It was however some satisfaction to observe that, amidst the loud and increasing clamours of the war-party, there were a few bold and determined advocates of peace: among whom conspicuously appeared Mr. Roscoe—a name now become as dear to liberty and humanity, as it was before to literature and the arts. In a pamphlet, entitled "Considerations on the Causes, &c. of the Present War," that able writer delivered a clear and powerful exposition of the dangers of persisting in the contest, and of the expediency and necessity of proposing a negotiation for peace. Of this publication, and of the great object to which it

is directed, Dr. Parr expressed his opinion in a letter, dated February 8, 1808, from which the following is an extract:—

"Dear Sir,—I have been rambling in Buckinghamshire; where, on January 26, I kept my birth-day, in a company of sound constitutional Whigs. Yesterday, on reaching Oxford, I had the pleasure of receiving your letter, which my daughter had forwarded from Hatton. Accept my best thanks for the present of your excellent book. I read it with eagerness. It is a most masterly performance; and will produce all the good effect you wish for among good men. But of peace itself I begin to despair, &c.—S. P."

It was at a somewhat earlier period that the "Life of Lorenzo de Medici" had been followed, from the pen of the same writer, by the "Life and Pontificate of Leo X." During the progress of this work, Dr. Parr was often consulted;[1] and on its appearance before the public, he thus offered his congratulations to the author:—

"Dear and excellent Mr. Roscoe,—Accept my hearty thanks for the most valuable present with which you have honoured me. I expected your book with much impatience, under the fullest conviction that you have triumphed over all the difficulties of your subject. It is your right and your duty to speak out on the motives of agents, as well as on the effects of actions; and in me you will

[1] "*Roscoe's Life and Pontificate of Leo X.*, 4th edition.—To the Rev. Dr. Parr, these volumes, improved by his corrections, and honoured by his remarks, are respectfully presented by the author."—*Bibl. Parr.* p. 383.

find not only an attentive, but an impartial reader. Reflection and study have worn down the prejudices of my ecclesiastic profession, and raised my mind to higher considerations, than the victories of the turbulent, or the wranglings of the orthodox, &c.—S. P."

In the new parliament, which assembled January, 1807, the electors of Liverpool did themselves honour by returning, as one of their members, their highly-distinguished townsman, Mr. Roscoe; nor was there any election, at that time, which gave more general satisfaction. The lovers of literature united in their congratulations with the lovers of peace and freedom; and among the first who hastened with their joyous expressions on the happy occasion was Dr. Parr, in the following note, perhaps Mr. Roscoe's first franked letter: — "My dear friend, — I seize my pen, amidst the bustle of elections, to congratulate you on your election.—May Heaven bless you and yours!—S. P."

Painfully disappointed in his hopes of peace, Dr. Parr found no small source of consolation in the triumph which, about this period, the cause of justice and humanity obtained by the abolition of the slave-trade. It was a long-contested and a hard-earned victory, gained over a system of fraud, violence and oppression, revolting to all the feelings of human nature; but sanctioned by time, supported by national pride and prejudice, and connected with commercial and trading interests.

For no less than twenty-one years,[1] a question

[1] The first petition on the subject of the slave-trade was

—which to the unprejudiced and unperverted mind needed only to be stated, in order to be decided—was agitated, again and again, in both Houses of Parliament, often with little success, and sometimes with little prospect of success. Even so late as the session of 1805, the usual bill presented to the Commons, for the fourteenth or fifteenth time, was rejected, with much indifference, by a majority of 77 to 70. But the end of this infamous traffic was at last approaching. The memorable resolution of 1806, adopted in both Houses, declaring the necessity of abolishing it, was, in the very next session, carried into full effect. That resolution had been moved by Mr. Fox; and his reflections on this last important service, rendered to his country and to humanity, are said, on good authority, to have soothed his pains, and cheered his spirits, in the last moment of expiring life.

Of all those, who devoted themselves to this glorious work of justice and benevolence, the praise is pre-eminently due to three individuals, Granville Sharpe, Thomas Clarkson, and William Wilberforce. To the first belongs the proud distinction of being the first active mover in the great cause: to the second and the third, that of being its most zealous and persevering advocates, the one within, the other without, the walls of parliament. Of bodies of men, engaged in the same great moral contest, the sect of the Quakers is entitled to the highest commendation; and next to them,

presented to the House of Commons by the Quakers in 1783.

the clergy of all denominations, especially those of the Establishment. As these last have too often exposed themselves to censure, for their opposition to reforms and improvements, civil or ecclesiastical; let it to their lasting honour be remembered, that, by their exertions in arousing attention, and diffusing information, they have mainly contributed to produce the grand and happy result, which relieved the nation from a heavy load of guilt and infamy; and delivered, from dreadful wrongs and cruelties, the unoffending tribes of Africa.

Foremost in this goodly array of all the wisdom and virtue of the nation, it is scarcely necessary to say that Dr. Parr took his stand. On every occasion, he was ready with his pen, and with the sanction of his name and his presence, to aid in exposing and destroying a system of horrible outrage against all the common rights and feelings of humanity. In a note to a neighbouring friend, dated so early as July 1800, he thus writes—"And now for the slave-trade—Pray consult with your leading men at Warwick. I shall sign; and, if called upon, but not otherwise, will write the petition. Again let me repeat—pray consult! S. P."

Scarcely had this most wise and most righteous measure been accomplished, when, by a sudden revolution in the cabinet, produced by the agitation of the Catholic question, the Tory principles, so triumphant through the late reign, after a momentary depression, revived once more; and gained a new and signal victory in the dismissal of the Whig ministers, who have never since been

able to re-obtain the ascendancy.[1] Their rise had been joyfully hailed, and yet their fall was little lamented, by the nation, or even by their own partisans.[1] Justly censured, however, as they were, for some unadvised and unfortunate acts; yet the short duration of their power, and the peculiar difficulties of their situation, considered, it must be acknowledged that they performed many important services, for which they will long be remembered with respect and gratitude by their country.

The following encomium, passed by Dr. Parr upon the members and the measures of the Whig administration, though merited, on the whole, is yet too indiscriminate to be perfectly just:—

"They were men of sense, men of letters, gentlemen, and statesmen. They restored the old and venerable character of a free, a just and strong government, in the view of the people and of Europe. When I think of Mr. Canning, Lord Harrowby, and Lord Chatham, I shall not say that their predecessors engrossed all the talents. They never themselves harboured such a presumptuous thought: they never uttered such a silly expression. But their intentions were honest: their measures were wise; and their fall was unmerited by themselves, though not unexpected by those who have observed of what stuff court favourites and *novi homines* are sometimes made."[2]

[1] Dr. Johnson's words were often quoted on this occasion, with too much appearance of reason, "that Tories are Whigs when out of place, and Whigs Tories when in place."

[2] Characters of Fox, p. 306.

Whilst thus lamenting the dissolution of the Whig ministry, Dr. Parr, in anticipation of allusions that might be made to his own connexion with them, has given a sketch of himself, conceived with much spirit, and touched with strong effect, in the following passage:—

"Some men will ask—Was I not personally interested in the continuance of their power? For aught I know, I might; and for aught I know, I might not. But thus much I do know; and to those who would insult me with the question, I should confidently say thus much—that, from my youth upward to the present moment, I have never deserted a private friend, nor ever violated a public principle—that I have been the slave of no patron, and the drudge of no party—that I have formed my political principles without the smallest regard, and have acted upon them with an utter disregard, to personal emoluments and professional honours—that for many and the best years of my existence I endured very irksome toil, and suffered very galling need—that measuring my resources by my wants, I now so abound, as to unite a competent income with an independent spirit—and that, above all, looking back to this life, and onward to another, I possess that inward peace, which the world can neither give nor take away."[1]

The dismissal of the Whigs from office was speedily followed by the dissolution of parliament; and so complete was the triumph of toryism, supported by its powerful ally, fanatical zeal, that

[1] Characters of Fox, p. 306.

many even of the most independent and patriotic members were unable to secure their re-election. Among them, Mr. Roscoe found himself obliged to resign his pretensions to the honour of representing his native town, so lately conferred upon him. This displeasing event, and the deplorable infatuation of the public mind, at that period, Dr. Parr bewailed, with anguish of spirit, in the impassioned language of the following letter:—

"Dear Mr. Roscoe—I am seized alternately with stupor and indignation at the state of public affairs. Do not suppose that I am a tame or careless observer of the strange and disgraceful events, which have occurred at Liverpool. Disdain, I beseech you, to repel any accusations. All wise and all virtuous men will deplore your removal from parliament, and will detest or despise the artifices of your opponents. Reading, reflection, the society of wise men, and the conscious rectitude of our own intentions, will preserve you and me from the perturbation and dismay which other men may experience in these strange and eventful times. The yell of 'No popery!' has been heard even at Cambridge; the effects of it were visible in the late election; and on the walls of our senate-house, of Clare-Hall chapel, and of Trinity-Hall, I saw the odious words, in large characters. The good sense of the country, dear sir, will not speedily return. There is a great and portentous change in the public mind; and you and I are at a loss to assign the cause, or to predict the consequences. So it is that amidst the fury of the tempest, and the wreck of our fairest

hopes, I feel myself sustained and animated by the reflection that you, and those who supported you, deserved a better fate. I am, &c.—S. P."

The old and the hideous cry, mentioned in the above letter, raised by the Tory ministry, in order to secure their triumph, was re-echoed with all the frantic vehemence, real or assumed, of terrified or irritated bigotry, from all classes of the people, and especially—*eheu! posteri, negabitis!*—from the two universities[1] and the whole clerical body—though not without some splendid exceptions. Among the last, who not only admitted, but strenuously supported, the claims of the Catholics, a conspicuous place is due to Dr. Paley, Mr. Wyvill, Bishop Watson, Bishop Bathurst, and Dr. Parr.

The three former, in this small but illustrious band, have left their deliberate and decided opinion in favour of Catholic emancipation—the first in a celebrated work,[2] considered by some as of almost oracular authority—the second, in a small, but admirable pamphlet, entitled, "A more extended Discussion in favour of Liberty of Conscience recommended"—the third, in a "Charge" delivered to his clergy, and published in 1808, and also in the interesting "Memoirs of his own Life." In this last posthumous work, Bishop Watson thus strongly

[1] "No circumstance, in the opposition made to the Catholic claims, is so provoking to me, as the blind infuriate hostility of the two universities, which our Roman forefathers most meritoriously founded and endowed. Here my heart sometimes glows with indignation, and sometimes bleeds with anguish." —*Dr. Parr's Letter to Mr. Butler. Reminiscences*, vol. ii. p. 215.

[2] Moral and Political Philosophy, vol. ii. p. 341.

expresses himself: "I have thought it my duty to declare publicly my approbation of a measure, calculated, I sincerely believe, above all others, to support the independence of the country, to secure the stability of the throne, to promote peace among fellow-subjects, and charity among fellow-Christians, and in no probable degree dangerous to the constitution in church or state."[1]

The venerable Bishop Bathurst, who still lives to uphold the national church by his wisdom, and to adorn it by his virtues, from the first session after his elevation to the bench, as often as the Catholic claims were brought under the consideration of parliament has never failed to appear in his place, as their advocate; though hitherto opposed, with a single exception, by all his right reverend brethren. To the extraordinary merits of these exertions, and to the various excellencies by which this eminent prelate is distinguished, Dr. Parr has borne his testimony in his "last will" as follows—"I give a ring to the Right Reverend Dr. Bathurst, Lord Bishop of Norwich, as a mark of my reverence for his learning and wisdom—for his inflexible firmness in supporting the sacred cause of toleration—and for those pure and hallowed principles of Christian charity, which adorn every part of his character, social and religious."

It has been noticed in a former part of this work, that Dr. Parr, early in life, entertained doubts about the expediency of repealing the test laws; but that, by further reading and reflection, these doubts were removed; and in his later years, he

[1] Anecdotes of Watson, vol. ii. p. 241.

saw and felt, with strong conviction, as a matter of policy, the advantage, and as a matter of claim, the justice, of admitting Catholics, as well as other dissidents, to all the civil privileges of British subjects. "Unfeignedly and avowedly," says he, in one of his publications, "I am a well-wisher to the petitions which the English and the Irish Catholics have presented to parliament in order to obtain relief from certain galling restraints and insulting exclusions. I do not believe, whatever others may, that the success of these petitions would be dangerous to the doctrine, the discipline, and the usefulness, of the Established Church, to the fundamental principles of the constitution, or to the permanent tranquillity of the state."[1]

The honest recorder of Dr. Parr's opinions must not attempt to conceal that, for the old Romish church, he ever entertained an almost reverential respect; and that he was accustomed to extol its merits, to soften its errors, and to palliate its enormities, more than, to the writer's apprehension, truth would warrant or candour require. In his strong way of talking, he used to say that he was but imperfectly a Protestant; and that, if ever he changed his religion, it would be to go back to the bosom of the mother-church, "that great and ancient and venerable church," as he loved to designate it. So highly did he estimate the erudition of its many great scholars, that, speaking of a distinguished modern divine, he said, "he was a very learned man in the English church, and would almost have been considered so in the Church of

[1] Letter to Dr. Milner, p. 35.

Rome." He carried his favourable opinion of the latter so far, as to avow his belief that, with the reformation of some of its more glaring abuses, it would have stood firm and flourishing to this day.[1] "I shall always maintain, openly and unequivocally," says he, "that in far the greater part of those doctrines, which the Church of England has classed among the essential truths of Christianity, the Church of Rome has long professed, and continues to profess, the same belief."[2]

Great stress has been laid, by many Protestants, on those interpretations of Scripture which refer to the Romish hierarch and hierarchy, the prophetic declarations, in the apostolic epistles, about "the man of sin," and "the son of perdition," and "the antichrist;" and those also in the Apocalypse about "the mystery," "Babylon the great," "the mother of harlots," and "the abomination of the earth." But whilst Dr. Parr acknowledged "depth of science in Mede, eminence of genius in Bishop Warburton, acuteness of reasoning and elegance of diction in Bishop Hurd, and a spirit of diligent inquiry in Bishop Newton and Bishop Halifax," by all of whom these interpretations are zealously maintained: yet, in common with Grotius, Episcopius, Archbishop Sheldon, and Dr. Hammond, he considered the interpretations them-

[1] "Every intelligent and serious and honest teacher of the English church, ought to read attentively the three following books—The Catholic Liturgy, published by Gandolphy—The Roman Missal for the use of the Laity—Vespers according to the Roman Breviary. S. P."—*Bibl. Parr.* p. 681.

[2] Characters of Fox, p. 623.

selves as destitute of all just foundation;[1] and, at the same time, as calculated, at once, to embitter the minds of the Protestants and to exasperate those of the Catholics. The notion, also, that the Church of Rome is chargeable with impiety or idolatry in their supposed worship of glorified saints, or in their adoration of the sacramental elements, Dr. Parr resisted as a false and groundless imputation.

But though he thought thus favourably of the Romish church, yet it would be most unjust to conclude that Dr. Parr did not give a sincere and decided preference to the church to which, by profession, he belonged: nor would the writer have thought it necessary to guard against so unwarrantable a conclusion, had it not been for the amazing and audacious attempt of the late Dr. Milner, to induce the world to believe, contrary to all probability, and in the absence of all evidence, that many not only of the members, but of the dignitaries of the English church have died in the Catholic faith. Dr. Parr himself undertook to rescue the fame of Bishop Halifax[2] from so gross an aspersion; and that no similar imputation may rest upon his own name, the following passages from his printed works are here subjoined:—

"For my part, it is my lot to differ from the

[1] Characters of Fox, p. 653, &c.

[2] "Not only Bishop Halifax, Bishop King, Dr. Rennel, Dean of Winchester, according to Dr. Milner, but Luther, Melancthon, Beza, secretly cherished, while they openly rejected, the Catholic faith!"—*See Milner's End of Religious Controversy*, part iii. p. 326.

Church of Rome in several doctrinal points more widely than some of its fiercest opponents."—"I wish the cause of Protestantism to be ever victorious over the errors of the Romish church."—"I think the Church of England the best Ψυχῆς Ἰατρεῖον in Christendom."[1]—"With the members of the English church, I have lived in communion from my boyhood to my grey hairs; and in the same communion, I hope to pour forth my latest breath."[2]

By the wretched expedient of rousing against the Catholics the blind rage of religious bigotry, so disgraceful to the character of the nation and their own, the new ministry, with the Duke of Portland as the nominal, and Mr. Perceval as the efficient head, soon found themselves firmly fixed on the seat of government. Their first attention was directed to the vigorous prosecution of the war; but unfortunately their wisdom did not appear equal to their vigour. Almost their first measure was an attack upon Denmark, a friendly state, because she refused to give up the entire of her fleet into their possession. This unjustifiable transaction was instantly condemned by a considerable part of the nation,[3] with a truly English

[1] Characters of Fox, p. 620. 658. 818.

[2] Letter to Milner, p. 36.

[3] "Lord Sidmouth designated it as 'an outrage.' Lord Grenville denounced it as 'an indelible disgrace to the country.' Mr. Windham and Dr. Lawrence both termed it 'a lasting monument of disgrace.' Mr. Whitbread branded it as 'a treacherous and base aggression on our parts.' Mr. Sheridan, Mr. Tierney, and other distinguished members of parliament, spoke of it in corresponding language of obloquy and

abhorrence of whatever looks like a violation of public honour or equity: though in the minds of the far greater number that noble and characteristic feeling was absorbed for a time, in admiration of the boldness of the enterprise, and in joy at its success. Among the former conspicuously stood Mr. Roscoe; by whom it was exposed and reprobated, in the publication before alluded to.[1] Writing to him on the subject, Dr. Parr thus expressed himself:—

"I find nine persons out of ten disposed to continue the war—disposed to approve of all that passed at Copenhagen—disposed to consider Mr. Canning's defence of the measure as solid and satisfactory. What are you to expect from people so infatuated? When Canning proposed seizing next the Russian fleet, the King is said to have answered—"Well—well, Canning, we will have no more *ship*-stealing this year." The culprits, dear sir, may be taken up and punished, when another opportunity occurs. I am with you in every statement, every opinion, every conclusion, of your book," &c.

Early in 1808, the attention of all England and all Europe was drawn towards the Spanish Peninsula; where scenes of outrage were passing, at which the astonishment, first excited, was soon lost in the extreme of indignation and horror. The prime mover and the chief actor, it soon appeared, was the designing and daring ruler of France;

condemnation."— *See Parliamentary Debates*, February 14, 1808.

[1] See p. 14.

but the events are too recent to need repetition here. Suffice it to say, that the effect of his bold and flagitious attempt to seize the sovereignty of Spain, was to rouse, in the whole Spanish nation, the spirit of determined resistance—which recoiled on the oppressor, and finally destroyed him.

"Spain," says Dr. Parr, speaking of these times, "has made a noble effort to recover her independence; and Napoleon will, I trust, experience the justness of Hannibal's observation, *Non temere incerta casuum reputat, quem fortuna nunquam decepit.* Let us not despair. The people, opposed to this mighty conqueror, are actuated by the purest and strongest motives, which can influence the human mind. Under the auspices of leaders truly patriotic, they will show what a people can achieve, who are fighting for their laws, their independence, their family, their friends, and the religion of their fathers."[1]

The first great object of the Spanish patriots was to effect a peace, and to form an alliance, with England; and their overtures were answered by a correspondent spirit, on the part of the sovereign, the parliament, and the people. A powerful force was sent to their aid, under the command of Sir John Moore, a general of high repute. It is not within the design of the writer to narrate the manner in which, deceived by false intelligence, and allured by deceitful promises, the British general, advancing from Corunna too far into the country, found himself opposed by a far superior force; part of which was commanded by Marshal

[1] Characters of Fox, p. 576.

Soult, and part by Napoleon himself. Compelled by hard necessity, he began, and, amidst incredible hardships, finally accomplished, his retreat to Corunna. Here, at the head of exhausted and dispirited troops, he was attacked by the pursuing army. A hot engagement ensued: the enemy was beaten; but, in the moment of victory, the brave commander, struck on the right arm by a cannon-ball, fell, and soon afterwards expired.

With a generous admiration of skill and valour even in an adversary, Marshal Soult reared a monument to the fallen hero on the spot, where he had received his mortal wound. But being formed of wood—though afterwards repaired by order of the Spanish general, Marquis Romana—within a few years the monument appeared to be going fast to decay. In 1814, therefore, by direction of the English government, a new and more durable monument of marble was erected on the same spot; and, at the request of Lord Bathurst, the inscription was written by Dr. Parr.[1]

The British general fell, indeed, in "the field of proud honour:" yet, for a moment, a cloud seemed to gather over the splendour of his reputation; as if, in his Spanish campaign, he had betrayed either a want of foresight in advancing, or a want of firmness or courage in retreating. But this cloud soon passed away; and ample justice was done to his extraordinary merits, on this, as well as on former occasions, by the nation, in whose battles he had so often bled, and in whose

[1] See App. No. II.—See also a translation by Dr. Parr, App. No. III.

service he had so nobly died. Whatever, in his military plans, might seem open to objection, is satisfactorily explained, in the "Narrative of the Spanish Campaign," written by his brother, James Moore, Esq.

Dr. Parr entertained much regard for the family of Sir John Moore, as well as the highest esteem, mingled with admiration, for the illustrious general himself. His father was the amiable and excellent Dr. Moore, well known for his pleasing and popular works, consisting chiefly of "Travels" and "Novels;" and honourably distinguished as the kind and judicious friend and correspondent of the celebrated Ayrshire poet. With his brother, just named, a surgeon of eminence in London, and author of several useful medical publications, Dr. Parr cultivated a personal acquaintance. He frequently visited at his house; and always spoke with great respect of his character, and of his professional talents. In his last will, he bequeathes a ring "to his highly-valued friend, James Moore, Esq."[1]

October 25, 1809, was pleasingly distinguished in the annals of British loyalty, as being the day on which the Sovereign entered into the fiftieth year of his reign. It was observed, therefore, throughout the kingdom, as a national jubilee. The virtues of the King's private life, and the good intentions which marked his public acts, were the theme of

[1] "*Moore's History of the Small-pox—History of Vaccination.*—The gifts of the author, a skilful surgeon in Conduit-street, and brother to the celebrated, but injured, Sir John Moore."—*Bibl. Parr.* p. 473.

universal and grateful acknowledgment; and most sincere was the public rejoicing on the happy occasion. Among other places, Hatton-parsonage was the scene of loyal festivities: in which the writer had the pleasure of participating. Dr. Parr pronounced, on this occasion, a beautiful and affecting eulogy on the character of the King; and gave, also, as a toast—"May all good kings live to be old; and all old kings live to be good!" Alas! the monarch long, indeed, survived this era: yet his rational existence closed the next succeeding year, when he was seized with a mental malady, from which he never recovered.

In the year 1810, during the parliamentary inquiry into the Walcheren expedition, the public attention was suddenly and powerfully diverted from it, to some rash and unadvised proceedings in the House of Commons. A person named John Gale Jones had been summoned to its bar, on a charge of publishing a libel, reflecting on the character of one of its members; and was ordered, on the speaker's warrant, to be sent to Newgate. Against the power, thus assumed, Sir Francis Burdett, both in his place in parliament and in a letter to his constituents, indignantly protested, as entirely subversive of the principles of the constitution, and utterly inconsistent with the personal safety or liberty of the subject. If an accused person, without form of trial, without means of defence, without examination of witnesses on oath, can thus be pronounced guilty, and committed to prison by those who are at once his accusers and his judges, then, indeed, there is despotic power

in England, of a most tremendous kind, against which all the securities, provided by the laws, are of no avail. But in opposition to this plain and cogent reasoning, the Commons, on both sides of the House, seemed determined to maintain their imagined privileges; and, for venturing to deny them, Sir Francis was committed prisoner to the Tower: whence he was not liberated till the close of the session.

On this subject, after much inquiry and much deliberation, Dr. Parr formed a most decided opinion, in which almost all the reflecting part of the nation have since concurred, that under no circumstances whatever is the House of Commons invested with authority to inflict punishment for any misdemeanour, further than may be strictly necessary to preserve order, and to prevent interruption, in their own proceedings. In confirmation of his opinion, he appealed to the debates and resolutions of the two Houses, on the Aylesbury case, in the reign of Queen Anne. On that occasion, the commitment of the six men of Aylesbury to prison, by the Commons, was declared by a vote of the Lords to be contrary to the laws; and a decision was pronounced by Lord Chief-justice Holt, that they ought to be forthwith set at liberty. "If this exorbitant claim," said that great and upright magistrate, "were once established, the subject might be deprived of his dearest right by the mere arbitrary will of the Commons; and the injured party remain wholly destitute of any legal or regular means of reparation or redress."

CHAPTER III.

A.D. 1809.

Publication of "Characters of Mr. Fox"—A character written in Latin by Dr. Parr—Other characters selected from newspapers — From magazines, sermons, &c. — A character written by Dr. Parr in English—Notes—Disquisition on the state of the penal laws—Remarks on Mr. Fox's historical work—Reprint of four scarce tracts.

EARLY in the year 1809 issued from the press a work, in two volumes, 8vo. entitled, "Characters of the late Charles James Fox, by Philopatris Varvicensis." This was soon recognised as the production of Dr. Parr. Though it bore a strange and repulsive appearance; yet they, who had the resolution to search into its contents, soon found that it possessed intrinsic worth, sufficient to claim for it more attention than, from the form in which it was presented to the public, it could hope to obtain. It proved to be the last of Dr. Parr's publications; and he often reflected upon it with pleasure, as consecrated to the memory of a friend and a patriot, whom most of all he loved and revered. Those who felt disappointed at not receiving from the pen of Dr. Parr "the Life of Mr. Fox," which public rumour had promised, were yet pleased to witness the honours here rendered, upon a less extended scale, by the first scholar, to the first statesman of his age.

Of the two volumes, of which some account

is now to be given, the former opens with the "Character of Mr. Fox," written in Latin by Dr. Parr, which originally appeared in the preface to "Bellendeni de statu Libri Tres," as noticed in a former part of the present work. This is followed by a selection of "characters," drawn of him, soon after his death, which, it was thought, might not be unacceptable to the public in a permanent form. It consists of seven or eight articles from the London, and about as many from the country newspapers. They are selected with impartiality; and many are written with considerable, and some with great ability. It is gratifying to observe that all the various writers of all the opposing parties seem eager to pay, with one harmonious consent, their homage to the shades of a great, a wise, a patriotic, and an honest statesman.

Next to the characters, taken from the diurnal and weekly journals, others, more carefully composed, are selected from magazines, reviews, pamphlets, sermons, speeches, and poems. Among all these, the praise is due to the Universal Magazine of having preserved in its pages, perhaps, the best detailed account hitherto given of Mr. Fox; and it may surely be regretted that no able pen has yet been employed to record, in an extended biographical memoir, the great principles which formed his political system, and the noble and amiable qualities which distinguished his public and private character. The time is now distant enough to admit of weighing, in the balance of impartial consideration, all the transactions of his important and eventful life; and by longer delay

much advantage must be lost, in the fading recollection of those from whom valuable communications might be expected, and still more in their disappearance from the scene of earthly existence.

Three solemn and affecting testimonies are next inserted, borne to the merits of the departed statesman, in public discourses, delivered to their respective congregations, on the Sunday succeeding his funeral, by Mr. Aspland, Mr. Belsham, and Dr. Symmons: of which, the first is fervid and animated; the second, dignified and energetic; and the third is a fine burst of grief, from a heart filled with veneration and gratitude, pouring its sorrows, in strains of touching pathos, over the grave of the friend and benefactor of his country and the world. These are followed, among other articles, by a splendid eulogy, ascribed to Sir James Mackintosh, and by two sketches of character, drawn with uncommon ability and spirit; the one by Mr. Godwin, the other by the Rev. Robert Fellowes.

Though it was a matter of general surprise that Dr. Parr should stoop to the humble task of compiling articles from newspapers, magazines, and other productions of the day; yet there are few persons who will not be glad to reap the fruit of his labours, in the possession of these "selected characters:" nor is it improbable that, thus preserved, they may prove not uninteresting to a distant posterity, by the views which they exhibit of the merits or demerits of an illustrious statesman, as estimated by some of his intelligent contemporaries.

The first volume closes with a delineation of Mr. Fox's character, by the Editor himself, conveyed in the form of a letter, addressed to Thomas William Coke, Esq. It is a grand portrait of a glorious character, drawn with much discrimination of judgment, wrought up with powerful effect, and adorned with splendid colouring, by the hand of a master. Who can help wishing that this admirable sketch had been so filled up as to form "a life" of the orator and the statesman, who possessed indeed various and almost unrivalled excellencies; but whose proudest title, in his own estimation, was "the Man of the People?"[1]

Having traced, in bold outline, the great character intended to be represented, Dr. Parr enters into a detail, somewhat minute, of Mr. Fox's attainments as a scholar, his talents as a speaker, his merits as a statesman, his conversational powers, his private pursuits, his moral qualities, and his social habits.

The detail begins with the employment of his retired hours. Among these were, poetical and prose composition; of which the former has ever been admired for the easy flow of its numbers, and the varied tints of its expression; and the latter for its perspicuity, its purity, its simplicity and elegance.[2] Mr. Fox studied much, and with ever

[1] "Animus vere popularis saluti populi consulens."—*Cic.*

[2] Mr. Prior, in his Life of Mr. Burke, vol. ii. p. 27, relates that "Dr. Parr, though so staunch a friend of the man of the people, expressed himself slightingly of the taste and literary merit displayed in Mr. Fox's 'Letter to the Electors of Westminster:' observing, that there are passages in it at which Addison would

new delight, the best English, French and Italian poets, and the best epic and dramatic writers of antiquity. He read the celebrated authors of Greece and Rome, not only with taste, but with philological precision. Among his most admired authors were Euripides and Aristophanes: and though himself the most Demosthenean of all speakers, yet he was more delighted with Cicero than with Demosthenes.

His reading in metaphysical books was confined and desultory: yet he possessed many of the greatest advantages, which metaphysical studies are supposed to bestow on the operations of the human understanding. His habit of taking large and comprehensive views, and of looking at every subject on every side, enabled him to find the shortest way to the stronger probabilities, and the more important results; and his good sense led him to acquiesce in them when found.

He studied law; for he was not so absurd as to imagine that this study is wholly separate from that of politics. He distinguished, however, between the duties of a legislative assembly and a court of judicature; and he thought that lawyers do not often make good senators, and still less

have smiled, and Johnson would have growled." This account is opposed to all that the writer ever heard, and he has heard much, on the subject, from Dr. Parr, who often spoke with admiration of that "Letter," expatiating, sometimes almost rapturously, on the "matchless felicities of its simple style"—"so perspicuous, that the most ignorant might understand it; and so pure and energetic, that the most accomplished scholar must be delighted with it." He thought it in many respects superior to the style of Mr. Fox's historical work.

often good statesmen. The habit of reasoning, contracted from long practice in their profession, too frequently produces a narrowness and obliquity in their way of thinking; and these disqualify them for the clear comprehension, and the just decision, of those vast and complicated questions, on which depend the fate of kingdoms and the welfare of nations.

In the social circle, it is allowed that Mr. Fox was often silent, though never contemptuous; often reserved, but never morose. At times, however, he took his full share in the liveliest or in the gravest discussions; and then he could trifle without loss of dignity, or dispute without loss of temper. Whenever, in short, by the importance of the subject, or by the cheerfulness of his spirit, he was induced to talk, his conversation was not unworthy of his general fame.[1]

Of his habits in private life, it is said, such was the superiority of his mind to simulation and dissimulation, such the exemption of his temper and manners from petty conceit and wayward singularity, that they who approached him oftenest esteemed him most. Their admiration was excited, when they observed that he, who was eminent in great things, had the power without effort, and without art, to please friends, strangers, and domestics, upon all those little occasions, on which other men are rarely found to unite simplicity with propriety, and to preserve dignity without indulging self-importance.[2]

Speaking of the moral qualities, which distin-

[1] Page 185. [2] Page 579.

guished Mr. Fox — "In him," says Dr. Parr, "we behold that true benevolence which teaches men to sympathise with the sorrows and the joys of their fellow men; and impels them to alleviate the one, and to heighten and perpetuate the other. In him, too, we behold the last, greatest, best, and rarest of its effects, in the disposition which he manifested not only to love and encourage virtue, but, on every proper occasion, to admit and enforce every possible extenuation of 'all the sins, negligences, and ignorances,' to which man is made subject by the will of his Creator; for purposes sometimes, indeed, inscrutable, but, in numberless instances, visibly righteous and wise."[1]

Something is said by Dr. Parr, though obscurely said,[2] about Mr. Fox's religious opinions: the amount of which, however, seems to be what follows. He had not much considered the evidences of Christianity, and had not attained to a clear and decided conviction of its heavenly origin; yet he held in the highest reverence its leading doctrines, and its moral precepts: but could find no sufficient reasons for admitting some other doctrines as part of it,[3] which many wise and good men have believed to be so. It seems, indeed,

[1] Page 190. [2] Page 219.

[3] During the period of the great controversy between Dr. Horsley and Dr. Priestley, the subject being mentioned to Mr. Fox, he observed, in the hearing of a friend of the writer, that he was certainly no reader of theological books; that he understood little of the state of the argument between the two mighty disputants; but that his mind had sometimes glanced towards the main question, which the one affirmed and the other denied; and that as far as such a glance might entitle

highly probable that there was, in Mr. Fox's mind, much of the real feeling, with little of the show of piety;[1] and certainly there was charity, such as the best Christian might own: of which brilliant was the display, in his noble and generous exertions for the good of men and of nations, through his whole course of active life; and which shone out, with mild lustre, in its decline and its close. For, even then, his mind sinking under the pressure of disease, was still occupied with thoughts of good to man; and his last wishes —his dying as they had ever been his living aims —were, freedom to Africa, and peace to the world!

As a British senator, he had deeply explored the essential and characteristic properties of a mixed government; and upon balancing their comparative conveniences and inconveniences, he avowedly preferred them to the more simple form. Yet he was aware that, sometimes from the slow, and sometimes from the sudden operation of external circumstances, liberty may degenerate into licentiousness, and loyalty into servility; and from

him to speak, it did appear to him that all the appearances of reason, and all the probabilities of truth were on the side, not of the hierarch, but of the heresiarch.

[1] When some gentleman expressed to Dr. Parr his surprise at having heard Mr. Fox say "he should be a Christian, even if the divine authority of Christianity could not be proved;"—"because," said that gentleman, "I supposed that Mr. Fox knew little, and thought little about religion at all".—"Oh!" replied Dr. Parr with warmth, "do you think that in such a mind religion did not hold a seat, though the waves of the world rolled over it?"

temperament, as well as from reflection, he avoided, and exhorted others to avoid, both extremes.[1]

His claims to the glorious title of the "People's Friend" are thus set forth :—

"Ready he was, not to irritate or delude, but to protect those fellow-subjects who are doomed to toil and die without the cheering hope of distinction. Ready he was to procure for them the attentions and aids which substantial justice would grant without reluctance, and sound policy proffer without solicitation, to their wants, their numbers, their rights from nature, and their usefulness to society. Ready he was to put their reason, their gratitude, their self-interest on the side of government, by securing for them mild and equitable treatment; and thus to soothe the galling and dismal feelings, which lurk and throb within the heart of man, from the consciousness of neglected indigence, of slighted merit, and of weakness alarmed by insult bordering upon oppression."[2]

As an orator, his distinguished quality is stated to be simple and native grandeur. In the opening of his speeches, it is allowed, he was sometimes tame and uninteresting; but, as he advanced, he never failed to summon up growing strength with the growing importance of the subject. The luminousness and regularity of his premeditated speeches are acknowledged by all; and if there was an apparent neglect of method in his extemporaneous effusions, it should be remembered that, in arrangement as well as expression, genius may

[1] Page 217. [2] Page 203.

sometimes "snatch a grace beyond the reach of art." Mr. Fox, it is added, seldom put forth his strength in reply; but when he did, he showed himself well qualified to perform the arduous task.[1]

As a minister, it was not till the decline of life, that a short and scanty opportunity was granted him of unfolding his views, and of reducing his great principles into action: but he remained long enough in office to exhibit a mind, stored with a perfect knowledge of the complicated relations in which the British empire stood to foreign powers. Even in the few measures which he proposed, and in the spirit which he inspired both at home and abroad, he manifested the extraordinary superiority of his practical abilities; and if he had been permitted to live and to accomplish the wise and salutary plans which he had formed, what happy consequences might have been expected, instead of the multiplied and aggravated calamities that followed![2]

Concerning that great and amazing event of his time, the French revolution, Mr. Fox thought that, by a wise forbearance, early adopted and steadily maintained on the part of the European states, or by a most considerate and cautious interference, if any just occasion for it offered, the licentious uproar of popular frenzy might have been hushed in the beginning of the contest—the savage triumphs of sanguinary upstarts might have been prevented—the awakened spirit of reform and improvement might have proceeded wisely and happily in its course—the constitution of

[1] Pages 225. 229. [2] Page 304.

France might have been so ameliorated as to answer all the purposes of good government—and even the life of its sovereign might have been preserved, and his authority established on the basis of legitimate and limited monarchy.

Adverting to one of the most extraordinary publications of Mr. Burke, his "Letter to the Duke of Portland," Dr. Parr enters into a refutation of the amazing charges there exhibited against Mr. Fox, amounting some of them to no less than sedition, disloyalty, and "almost to treason." But can such charges need refutation?—charges, opposed to all probability, and destitute of all evidence—charges, never believed in any one serious moment by any one sane person—not even by the accuser himself, except when by rage deprived of reason.[2]

After having directed his attention more particularly to Mr. Burke, and remarked with some severity, though with much truth and fairness, on the line of conduct which he pursued during the period of the French revolution, Dr. Parr returns once more to his great subject—dwells with fond lingerings of delight on the measures of Mr. Fox's short administration, abruptly terminated by death—touches lightly and pathetically on the grief of his friends and the sorrows of his country, upon the saddening occasion—and closes with describing the last mournful honours of his funeral; which, though private, was yet impressively and solemnly grand.[3]

The series of slight details given in the few preceding pages, may serve to place before the reader

[1] Page 293. [2] Page 240, &c. [3] Page 308.

some idea of the powerful delineation of character, consecrated to the just and honourable remembrance of the patriot of England, and the friend of mankind, by one, who fervently loved and admired him; and who exposed himself surely to no imputation of unreasonable partiality, when he thought that, underneath his whole portrait, might be truly subscribed the dignified and comprehensive praise, conveyed in these words—"Uno ore ei plurimæ consentiunt gentes, populi primarium fuisse virum."[1]

Turning from the first to the second, and by much the larger volume of this work, comprising five hundred pages closely printed in small letter, the reader will be surprised to find that it consists wholly of notes, and of notes upon notes, together with additional notes, and additions to notes.

Of these, the first which arrests attention, by its length and its importance, might be termed a disquisition *on the state of the criminal laws* in England. It occupies more than two hundred pages, and well deserved to have been given to the public as a separate treatise. It is to be lamented that an intention, which Dr. Parr had signified, of publishing it in that form, with English translations of all the passages quoted from other languages, was frustrated by his death. In that form, no doubt, it would be well received by the public; especially at a time when the spirit of inquiry is laudably directed to objects of such supreme importance, as the penal code and the due administration of justice.

It is impossible that the present writer, within

[1] Page 299.

the compass to which he is confined, should convey to his readers an adequate idea of the depth of the research and extent of the information, the clearness and cogency of the reasoning, the justness and force of the observations, and the equity and humanity of the spirit, by which this treatise is distinguished. To state some of the principal points of the subject, which the reflecting and benevolent author discusses, is all that can here be attempted.

His great object, then, is to propose a complete reform of the penal code; to be effected not by a repeal of one statute after another, but by a revision of the whole. For this great purpose, it is proposed that a committee of both Houses should be appointed, to continue from year to year; consisting not of professional men only, but of other persons also, whose experience in the affairs of life is large and various, and whose minds are richly stored with that knowledge, which is supplied by the science of ethics, and the history of ancient and modern legislation.

The proposed reform is to be conducted upon the following principles:—that crimes and penalties should be more equitably proportioned; that some of the milder punishments should be softened, and others increased; that transportation, imprisonment, and hard labour, should be substituted for death, in all cases, except those of the highest offences; and that the whole code, thus reformed, should be arranged in some regular systematic order, and expressed in language, clear, precise, and intelligible to all.

It is conceived that punishments ought invariably to follow conviction of crimes; and that the

one should be so proportioned to the other, as very seldom or never to require the interposition of royal clemency; of which the tendency is to weaken the authority of law, and to expose to the suspicion of injustice every sentence pronounced and not executed. But whenever it is thought right to call into exercise the royal prerogative of mitigating punishment, the reasons for it ought always to be publicly and officially stated, that it may appear to be a considerate and not a capricious act; an act of mercy fairly due to the criminal, and not of favour granted to the importunity of others.

Treason, premeditated murder, barbarous assault with intent to do grievous bodily harm, robbery and burglary attended with personal violence and cruelty, and, perhaps, one or two others, are the only crimes to be punishable with death; and most solemn and most weighty are the arguments, drawn from considerations of policy, of humanity, of equity, and of religion, which are here powerfully enforced, to show the inexpediency, the inefficacy, the cruelty, and the iniquity of shedding human blood in any case, but that of the most heinous and most dangerous offences.

Public executions, under this projected code, being extremely rare, will be, for that reason, the more awfully impressive; and to increase the effect, they ought to be conducted with the utmost publicity, with the greatest order and solemnity, in the presence of magistrates; and they should generally take place as near as may be to the spot where the crime was committed.

In cases of murder, that part of the law which

requires execution within forty-eight hours after conviction, is here marked with disapprobation. As the proof of the crime usually depends upon circumstantial evidence, more or less satisfactory, it is recommended that opportunity for further inquiry should always be allowed; and if no favourable circumstances appear within a reasonable time, then, that the sentence should be carried into execution.

Against the opinion of Dr. Paley, who denies the popular maxim—"it is better for ten guilty men to escape, than for one innocent man to suffer:" a strong protest, supported by strong reasons, is here entered. In such a case, death to the innocent sufferer is to be considered, says Dr. Paley, as a *misfortune*, which he ought to bear resignedly; but Dr. Parr more justly terms it a dreadful *wrong*, of which he and every one else ought to complain loudly. For, it is most fallacious to contend, that the whole question lies between the individual and the community; since when one innocent man suffers, all others are endangered; or at least disturbed in that sense of personal security, which is the greatest blessing the social state has to offer.

In cases of crimes to which discretionary punishment is annexed, it is proposed, that the measure of it should be determined by the jury, and not by the judge. For surely the law, it is remarked, may be so well explained by the court, and so well understood by the jury, as to qualify them for apportioning the punishment, when they have pronounced the verdict.

It is absolutely necessary, to the due administration of justice, as here strongly asserted, that a place of refuge, and the means of employment should in all cases be found for criminals, set at liberty; and of course sent back to society, stamped with that ignominy, which excludes them from all honest occupation. Without some provision of that kind, is it possible that criminals should be withheld from repeating the same offence, or committing others in succession, without end? Necessity is above all law, and mocks at all dangers.

Great stress is here laid upon the importance of a vigilant and active police; and above all, upon the due promulgation of laws. Statutes, recently enacted, it is proposed, should be read by every minister to his congregation, at the end of every parliamentary session; and a judicious abridgment of the whole code should, at certain times, be printed; and copies placed for public reading, or individual perusal, in all churches and chapels. Religious discourses, adapted to the occasion, should always accompany the public recitation of the laws.

Such is a slight and imperfect analysis of an admirable disquisition, on one of the most important subjects, that can engage the attention of moral and social beings. In the course of it, Dr. Parr not only delivers his own opinion, but constantly appeals to the authority of several great names — names in this connexion, so truly endeared to every lover of mankind—Sir Thomas More, Erasmus, Beccaria, Voltaire, Eden, Dagge,

Johnson, Bentham, Bradford, Romilly, and Basil Montagu.

With the labours of these distinguished men, in a cause, above all others, sacred to justice and humanity, Dr. Parr has thus associated his own; and has united the sanction of his name, and the force of his reasoning, with theirs, in recommending, instead of a severe and sanguinary code, the infinitely preferable system of mild and lenient government, of which the advantages are summed up by himself, with impressive effect, in the following beautiful passage:—

"Oh, my friend! this celestial virtue—lenity in the exercise of judicial power—brings with it blessings innumerable and inestimable. It soothes the unquiet, and charms the benevolent. It is welcomed as an appeal to the good sense and the gratitude of mankind, rather than their fears. It calls forth our admiration, reverence and affection; and binds our judgment and our hearts to the seat of justice, and to the throne of majesty. It is ascribed to conscious integrity, reposing on its own substantial worth, and to conscious strength, disdaining alike to seek and to accept any foreign succour."[1]

Amidst a vast variety of notes, consisting of quotations from ancient and modern authors, besides the lengthened note on the penal laws, a second, nearly as long, occurs, extending through one hundred and eighty pages, of which the subject is, a review of Mr. Fox's unfinished work, entitled "History of the early part of the Reign of

[1] Page 386.

James II." It begins with some remarks on the style; which, though highly perspicuous and forcible, and adorned with all the charms of simple elegance, is yet sometimes injured, it is said, by the admission of low and familiar expressions, inconsistent with the dignity of historic composition. But if some defects may be imputed to the diction, or to the arrangement, of Mr. Fox's history, the most unqualified praise is here given to him, for the manner in which he has performed the higher and more important duty of a faithful historian. Nothing can exceed his anxious endeavour to discover the truth of facts for himself; nor his scrupulous care to present it fairly and fully to his readers. In this respect, all must own, he has discharged his trust with ability rarely equalled, and with fidelity never surpassed. The chief excellence, however, the peculiar and inestimable value of Mr. Fox's historical work, consists, it is here stated, in its being an authentic record of all those wise maxims of policy, and those just and noble principles of liberty, which he adopted and uniformly maintained; and which have established for him the character of one of the greatest, the best, the most enlightened and truly patriotic statesmen, that ever appeared on the stage of public affairs, in any age, or any country of the world.

A large part of this second long note is occupied with remarks, in reply to the animadversions of the British Critic on the principles and conduct of Mr. Fox, as well as on his historical work: some of which, however, are quite unworthy of

any reply from Dr. Parr, or from any one else. For surely this at least may be said of the base insinuation, that Mr. Fox "approved the principle of assassination, and first avowed it after his honourable reception at the Tuileries."[1] Such an insinuation might well have been left in quiet possession of its rightful privilege, "that of being repeated only by the malevolent, and believed only by the very weak and the very prejudiced."

In order to complete the view of Dr. Parr's literary labours, given in these pages, the titles of two other publications, in which he was concerned, are here subjoined.

The first is a reprint of five metaphysical tracts.—1. "A Demonstration of the impossibility of an External World," by Arthur Collier.—2. "A Discourse on Gen. i. 1," by the same.—3. "Man in search of himself," by Abraham Tucker.—4. "Conjecturæ de sensu, motu, et idearum generatione," Dav. Hartley auctore.—5. "Enquiry on the origin of the Human Appetites and Affections."

These treatises were printed more than twenty years ago; and it was Dr. Parr's intention to publish them, with a preface, as he thus announces to his friend, Mr. Roscoe: "With all the difficulties which impede me, in throwing my thoughts on paper, I shall venture to sit down and write a preface to some metaphysical tracts, which I have reprinted, and which are likely to be not uninteresting to such readers as yourself." This intention, however, was never fulfilled; and the whole impression still remains in the printer's warehouse.

[1] Page 208.

The other publication edited by Dr. Parr consists of four sermons:—1. A Sermon preached at Bishop-Stortford on the anniversary of the school-feast, by Dr. John Taylor. 2. A Fast Sermon before the House of Commons, 1757, by the same. 3. A Visitation Sermon, preached at Durham, by Bishop Lowth. 4. A Sermon before the Lords, January 30th, 1749, by Bishop Hayter.

"Taylor's sermons," says Dr. Parr, "are masterly, indeed, both in the matter and the composition; and show the goodness of his head, the soundness of his judgment, and the elegance and vigour of his English style."

Bishop Lowth's sermon at Durham was once well known and very celebrated. It afterwards became extremely scarce. It is an admirable discourse, written in the spirit of enlightened wisdom, virtue and piety, on the importance of promoting religious knowledge, Christian charity, and moral purity, as connected with the support and progress of Christianity in the world. It well deserves the sanction, which it has here received, of Dr. Parr's approbation.

"Of the amiable and venerable Bishop Hayter, who was for some time preceptor to George III.," says Dr. Parr, "scarcely any vestiges remain. The sermon now republished strongly marks the correctness of his judgment, the delicacy of his taste, the candour of his spirit, and the soundness of his opinions on morals, politics, and religion."

CHAPTER IV.

A.D. 1809—1812.

Dr. Parr's attention to the administration of justice—His compassionate concern for criminals—His forbearance to prosecute—His exertions to mitigate severity of punishment—His visits to Warwick gaol—His attendance on the condemned—His care to provide for the defence of the accused—Case of a clergyman tried for murder—Of another clergyman capitally accused—Case of a youthful pilferer, stated in a letter to Mr. Roscoe.

On the subject of the penal code—a subject of such paramount importance to every civilised community—Dr. Parr has offered to the public the fruit of much careful reading, much close observation, and much deep reflection, in the long and valuable disquisition, of which some account is given in the preceding chapter. No subject, indeed, more frequently engaged his attention, or excited in his mind, whenever adverted to, stronger emotions of sorrow and indignation. "Is it possible," he would say, "for any reflecting and benevolent person, without shame and grief, and even horror, to examine a statute-book like ours?—where death is commissioned to keep the keys of so many cells, and to shake a dreadful dart in so many directions." Happily, however, the fact is, that common reason and equity wage a perpetual war with the positive institutions of the land; that the malefactors, annually executed, fall far

short of the number annually condemned; and that thus the barbarous spirit of law is powerfully controlled by the just and humane spirit of the times. In full accordance with that spirit, directed to so great and good an object, Dr. Parr was always watchful of every opportunity to correct or to palliate, as far as individual exertions can, the wrongs and mischiefs which he so deeply deplored.

He often complained that the higher orders did not yet sufficiently sympathise with the lower, at the sight of evils, which little affect themselves; and that growing wealth and luxury have produced, among all ranks, an unfeeling temper towards the crowds of miserable beings, who are driven by want to crime; and who ought, therefore, to be regarded as more unfortunate than guilty. Considering the strong and almost irresistible temptations, to which the poor and destitute are left exposed, he looked upon many a criminal, doomed by the law to die, "as far less sinning than sinned against;" and when he heard of such an one being led to execution, he would sometimes repeat the words, which the pious and excellent Boerhaave is said to have uttered on similar occasions: "May not this man be better than I?"[1]

[1] "On the days, when the prisons of this great city are emptied into the grave, let every spectator of the dreadful procession put the same question to his own heart—May not this man be less culpable than I am? For who can congratulate himself upon a life, passed without some act more mischievous to the peace and prosperity of others, than the theft of a piece of money?"—*Johnson's Rambler*, No. 114.

Impressed with these sentiments of compassionate concern for unhappy criminals, and shuddering at the cruel and remorseless spirit of English law, Dr. Parr adopted a course, which many would think a dereliction of public duty, by declining, in his own case, to prosecute, and by inducing others, in similar circumstances, to exercise the same forbearance. In justification of himself, however, he could appeal to the authority of Dr. Johnson, who observes, "that the necessity of submitting the conscience to human laws is not so plainly evinced, nor so generally allowed, but that the pious, the tender, and the just will always scruple to concur with them, in an act, which private judgment condemns."[1]—Dr. Parr thus feelingly and forcibly explains his own sentiments, in reference to his own conduct;

"Three times, let me confess, I have suffered the most painful struggles, between the sense of private and public duty; and three times, dreading the severity of our laws, I have yielded to my humanity conspiring with my reason, when they forbad me, without real necessity, to shed the blood even of the unrighteous. One of the offenders, after leaving my family, ventured upon other crimes in other places; a second, by my suggestion, entered into the army: I have not been able to trace the conduct of the third. But under a deep conviction of my responsibility to the tribunal of Heaven I shall ever look back with approbation to my forbearance."[2]

In cases of capital conviction, if circumstances

[1] Rambler, No. 114. [2] Characters of Fox, p. 402.

of extenuation came to his knowledge, Dr. Parr did not, like too many, pity and slumber; but he instantly and strenuously exerted his endeavours to procure remission of the last dreadful penalty, which human laws can inflict. Among several instances, within the writer's recollection, one is related by Dr. Parr himself, as occurring whilst he resided at Norwich; when, in consequence of a powerful appeal, addressed to the Duke of Portland, a respite was granted, which was speedily followed by a free pardon. It was ever afterwards pleasing to him to reflect that the act of grace, thus obtained, was well-deserved and well-requited.

"Eagerly do I embrace this opportunity," says Dr. Parr, "of paying a public and grateful testimony to the memory of an illustrious person, lately deceased. Disregarding the difference of our political sentiments, he, at my request, gave the fullest effect to my exertions for saving an unfortunate person, who had committed the crime for which he was on the point of suffering death, but was guiltless of some aggravations, hastily imputed to him; and who, by the diligence, the sobriety and honesty, which he has uniformly manifested for the space of twenty-five years from the time of his liberation, has fully justified the opinion I had entertained of him, and amply repaid to society the mercy shown him by the executive government."[1]

During the earlier periods of his residence at Hatton, Dr. Parr was accustomed frequently to

[1] Characters of Fox, p. 464.

visit the county-jail at Warwick; exploring those abodes of human misery and vice, in search of opportunities for the exercise of his ardent and active humanity. At that time, the state of prisons became an object of serious attention to the parliament and the public, in consequence of the representations and remonstrances of the benevolent Howard—so gloriously immortalised as the "prisoner's friend;" and, no doubt, in Dr. Parr's frequent visits to Warwick jail, he would mark with an observant eye, and watch with a lively interest, the progress of those improvements in its arrangement and discipline, which, then commencing, have since been carried here, and also in every part of England, to an extent, gratifying to humanity, and honourable to the country. His most anxious inquiries, however, were directed to the cases of the prisoners; of such, in particular, as might be in any way recommended to his notice; and he was always glad to impart, wherever it was desired or needed, his advice or his admonition, his encouragement or his bounty.

But it was to the deplorable case of condemned convicts, to which his attention was most of all attracted; and for these so strongly were his sympathetic feelings excited, as often to destroy for a time all the peace and composure of his own mind. "Ah!" he would say, "had I pronounced the 'dreadful notes' of a sentence which I heard this morning, it would have torn my heart with anguish; and the recollection of it would have disturbed my slumbers for weeks, months, and years." On one occasion, when, in the assize-court of

Warwick, his "soul had been harrowed up" by the sound of "those dreadful notes," instantly turning to a friend who was with him, and hastening away, he said—"Come! let us go out of this slaughter-house!"

But, agonised as were his feelings, when he beheld man doomed by his fellow-man to die—and that, too, as he thought sometimes rashly and unwarrantably—yet these feelings were absorbed in compassion for human wretchedness, and in the desire of administering the soothing comforts, which kind sympathy and religious hope afford, in the last and worst extremities. For many years, therefore, Dr. Parr imposed upon himself the task, however painful, of visiting, advising, and consoling, in the gloomy dungeons of Warwick jail, the miserable beings, awaiting their awful fate from the hand of the executioner. Thus he describes his own feelings and reflections, on these distressing occasions:—

"Such are the fixed and serious sentiments of one, who for many years has been an attentive observer of judicial proceedings; of one, who is no stranger to the pleas, usually urged for the rigour of our laws; of one, who has thought it the charitable duty of his order to prepare malefactors for eternity, by lessons of resignation and repentance; of one who, while he soothed them by consolation, when they were about to taste the bitterness of death, rarely failed to explore the deepest recesses of their hearts; of one who, upon a view of all circumstances, has been yet more

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rarely satisfied with the justice of that sentence, which doomed his fellow-creatures to die—to go, they knew not whither—to be sent to their last account, with all their imperfections on their head, —when, from the scantiness of their education, the untowardness of their habits, the inquietude of their spirits, and the shortened span of their existence, little or no reckoning could be made! Oh! horrible!—most horrible!"

In the discharge of his painful office, dreadful was the example of human obduracy, which he was sometimes forced to witness; produced, as he always maintained, by the combined effects of laws too severe, of a police too remiss, and of moral discipline and instruction, especially in the case of young offenders, either insufficiently applied, or wholly neglected. Speaking of one, who had been capitally convicted and executed—upon whom he had bestowed much pious care with little apparent success, but who had met his fate with an intrepidity which passed with the spectators for fortitude—he remarked, that "his intrepidity was without the calmness of resignation, and without the sanctity of repentance; and yet there were some loose and floating notions of virtue."[1] Another lamentable case is thus described by himself:—

"A recent instance of deplorable obduracy has fallen within my notice. A youth of twenty-two had deserted more than once, and betook himself to robbery. He anticipated death, as the probable punishment of his thievery or his desertion. He

[1] Characters of Fox, Notes, p. 358.

neither cared, nor professed to care, at what time, or in what manner, it might overtake him. He despaired. He plundered. He defied the wrath of man. He frowned at the mention of God. He laughed at a violent death, as the 'affair' of a moment; and without showing the smallest symptoms of shame, or compunction, or terror, he underwent the sentence of the law. Thus was he cut off from existence, at a time when, from his youth and his strength, he might have been compelled to be useful; and he was hurried into eternity, for which he was but little prepared. Are these light considerations? He must be something more, or something less than man, who would dare to call them so."[1]

The reader will probably recollect the deep interest which Dr. Parr felt in the case of a man of much excellence of character, who was hurried, in a moment of sudden irritation, into a crime, for which he suffered death—as related in a former part of the present work.[2] To this unhappy individual, there is an affecting allusion in the following passage:—

"To a very enlightened man, who thought himself unjustly condemned, I had occasion to state the principle of submission to private wrong for public good, and to enforce it by the example of Socrates, and other examples, yet more sacred; and I pressed them with so much earnestness, as to prevent an act of suicide, which my unhappy friend was determined to perpetrate, on the morn-

[1] Characters of Fox, Notes, p. 394. [2] Vol. i. p. 373.

ing of his execution. 'Memoriam quoque ipsam cum voce perdidissemus, si tam oblivisci in nostrâ potestate esset, quam tacere.' That silence I have hitherto preserved upon an event most afflicting to my soul; and I have now found a proper opportunity for breaking it."[1]

Dr. Parr's anxiety to perform with due effect the benevolent office, which, on these melancholy occasions, he took upon himself, is apparent in the following passage:—

"Some years ago," says he, "when I was accustomed to visit persons under sentence of death, I often felt the want of a proper service. I could not persuade myself to read some prayers, and some exhortations, which I found in books. They seemed to me either unintelligible or unprofitable to offenders, whether obdurate or penitent. I cannot help wishing, therefore, that a form of prayer, annexed to the old Irish Prayer Book, may be introduced by authority into the English Prayer Book. The topics are, indeed, very pertinent; the language is simple and solemn; and a spirit of the most rational and most pure devotion prevails through the whole."[2]

After the short detail now given, the reader may easily conceive the high satisfaction with which Dr. Parr hailed an event, bearing a most favourable aspect upon a cause, which lay so near his heart. This was the formation of a society, the professed object of which is, "the diffusion of knowledge respecting the punishment of death, and the improvement of prison discipline." Of

[1] Characters of Fox, Notes, p. 411. [2] Ibid. p. 707.

this society, Dr. Parr immediately became a member; and he bequeathed to it the sum of nineteen guineas at his death. Amongst its most ardent and active members conspicuously appears Basil Montagu, Esq., whose name has already been mentioned in these pages, and to whom Dr. Parr has borne honourable testimony in the following terms:—

"My very ingenious and benevolent friend, Mr. Basil Montagu, has sent to the press a large collection of the opinions, which many distinguished writers upon the penal code of England and other countries have delivered, in recommendation of other punishments, as substituted for death. He has been much commended, I am told, by professional men, for his publications on subjects connected with the studies and duties of his profession. I esteem him highly for his literary attainments and personal virtues. Gladly, too, would any advocate for the reform of the penal code acknowledge such a man as συνεργὸν τοῦ κόπου τῆς ἀγαπῆς."[1]

In our courts of justice is sometimes exhibited a spectacle, from which Dr. Parr always turned with disgust and dismay. It is when a whole sable tribe of lawyers appear arrayed, on the side of a criminal prosecution, against a friendless individual, unsupported by a single legal adviser. It is true, in such cases the presiding judge is presumed to sustain the office of counsel for the prisoner. But, with the humane and judicious Blackstone, Dr. Parr always thought the express appointment of an advocate to conduct the de-

[1] Characters of Fox, p. 799.

fence, in this case, so essential to the fair administration of justice, as to demand the interposition of the legislature. In order to supply that serious deficiency, it is well known that, on many occasions, Dr. Parr procured legal advice, at his own expense, for those who could not procure it for themselves. One or two instances occur to the writer's recollection.

At the Warwick assizes, in the spring of 1812, a clergyman of the Church of England, who had long resided in that town, and who was subject to fits of derangement, was tried for shooting the servant girl of the house, in which he lodged. The public feeling was strongly excited against him; and it was most important to provide for his defence, in the best possible manner. He had some small property, but no command of present supplies; and no one seemed willing to advance the necessary sums, as it was supposed there would be much uncertainty or difficulty in obtaining repayment. At length the unfortunate case was stated to Dr. Parr, who instantly and eagerly ordered the best legal advice to be secured; desired that no expense should be spared; and declared himself responsible [1] for the whole amount, which exceeded 100*l.* That sum he paid on demand. The unhappy man was acquitted on the plea of insanity; and at a subsequent, though somewhat distant period, the money was repaid by his trustees.

[1] "Ille se interposuit; pecuniamque sine fœnore, sine ulla stipulatione, credidit. Ita aperuit se non fortunæ sed hominibus, solere esse amicum."—*Corn. Nepos.*

On a still later occasion, another clergyman was tried at Warwick assizes, capitally charged with a heinous and revolting crime. The popular indignation was high and clamorous; and the accused was wholly destitute of the means of providing for his own defence. But no sooner was the case made known to Dr. Parr than, with all his usual ardour, he interposed, and generously advanced the sum required. "Horror of crime," he said on that occasion, "can never destroy the claims of justice, and ought never to extinguish the feelings of humanity. Every accused person, whether guilty or not, ought, in the means of defending himself, to be put upon a level with his accusers; especially where the laws are so remorseless, and the penalty so dreadful." — It should be added that, of the persons benefited, in the two instances now referred to, the former was but slightly known to Dr. Parr, and the latter entirely unknown.

The case of an unfortunate youth, guilty of petty theft, is related by Dr. Parr, with all the warm feelings of compassionate concern so peculiarly characteristic, in the following letter to Mr. Roscoe:—

"Dear and most esteemed Mr. Roscoe—The bearer is an Irish lad, who has no friend in the world, or the world's law. He is about twenty years old. He was brought into my neighbourhood by his parents, who have deserted him. He was unknown; he was unassisted; he was unemployed. In danger of starving, he, on Thursday night,

opened the door of my carriage, which was at an inn in Leamington. He found in it a pair of gaiters, a large coachman's great-coat, and a small great-coat. He took away the small great-coat. The robbery was discovered late at night; and the proprietor of the inn the next morning began to inquire. He traced the offender to a neighbouring village. He seized and secured him; and the poor wretch immediately confessed his crime; and conducted his pursuer, who was the constable, to the house of a country tailor, with whom he had left the coat to be mended. Last night the constable came to me for orders. I heard the story with anguish. My servant shall not prosecute. The constable is compelled to bring the poor creature before a justice; and I am endeavouring, by previous communication with his worship, to stop further proceedings, that the poor fellow may not be sent to jail. Ample is the punishment already inflicted by menaces, reproaches, and confinement in a dark room. His terrors, I am told, are unexampled. If I can manage with the justice, I shall pay his passage to Liverpool, when all must depend on your humane protection. Pray have him sent forward to Ireland; and, like the Samaritan, I will pay you what is laid out when I go your way again, or before. I must take this letter with me to Warwick. My spirits are disturbed by this affair; and my house is beset by those who are come to me about it.—— My dear friend, I add a line or two just to say that I have rescued the poor creature from the

gripe of the law. I commend him to the mercy of God, and to you as the instrument of that mercy. Accept my best wishes to all who are near and dear to you. I am, most unfeignedly, respectfully, and affectionately, your friend.—S. PARR."

CHAPTER V.

A.D. 1810—1813.

Death of Mrs. Parr—Her character—Marriage of Miss Parr—Her family—Her death—Her character—Dr. Parr's letter to Mr. Roscoe on the occasion—His disunion with his son-in-law—Their reconciliation—A second separation—Dr. Parr's letters to his grand-daughters.

THE year 1810 was marked by a succession of melancholy events, in the family of Dr. Parr. The first was the death of his wife, the consequence, it was believed, of excessive fatigue and anxiety in attending upon her eldest and only surviving daughter; whose health had been for some time in a declining state; and who was then residing, for the benefit of sea-air, at Teignmouth in Devonshire. Mrs. Parr's presence had been required on a trial, at Shrewsbury assizes; and the hurry and exhaustion of a rapid journey from Teignmouth to that town, and from Shrewsbury back to her charge at Teignmouth, was followed by a sudden illness; which, within a few days, terminated fatally, on April 9, 1810.

In the course of her late journey, Mrs. Parr was met by Dr. Parr at Birmingham. Their short interview was affecting in the extreme; rendered so by the weight of their domestic sorrows; and they bade each other adieu, little supposing that that farewell would be their last! Though, from

great unsuitableness of temper, their union was not happy; yet Mrs. Parr unquestionably felt a sincere regard for the honour and the interest of her husband: and if she was too quick in noticing, and too severe in upbraiding his foibles, she could not be insensible to the extraordinary merits, which obtained for him the admiration, and attached to him the affection, of so many good and enlightened men, in all classes of the community. On his part, he often spoke, with pride and pleasure, of the strength of her understanding,[1] the independence of her spirit, and of the grace and dignity of her manners, which were remarkably such as distinguish persons of superior birth and station.

Of her family and her education, Dr. Parr has himself given the following account:[2]—"Her grandmother was Mrs. Mauleverer, widow of Thomas Mauleverer, Esq. of Arncliffe, Yorkshire, whose maiden name was Hodgkinson; and who belonged to a very ancient and respectable family in the north of England. Her mother was Mrs. Marsingale. She died in childbed of her only daughter, Jane, whom Dr. Parr married in Nov. 1771. The widow Mauleverer, her grandmother, was a very well-informed, well-bred lady, and a most exemplary Christian. She, during her widowhood, lived and died at Darlington, in the county of Durham, where she treated her motherless grand-daughter, Jane, with the greatest kind-

[1] "*Priestley's Theological Repository*, 6 vols.—These six volumes were given by Dr. Priestley to my late sagacious and serious wife, Jane Parr. S. P."—*Bibl. Parr.* p. 87.

[2] In a manuscript in the writer's possession.

ness; bestowed upon her a good education; set her a good example; and, upon her death, bequeathed to her a legacy of 700*l.*"

Much kind feeling towards his wife breathes in the tender pathos of the following passage, written by Dr. Parr on the death of his younger daughter. It touchingly describes the sorrows of a parent bereaved of the object of her fond affection; and bears witness to the fidelity and tenderness, with which she had fulfilled the obligations of maternal love and duty. "Her afflicted mother, of whom she was the constant and beloved companion, and round the fibres of whose heart she was closely entwined, weeps, like Rachel, mourning for her child, and refusing to be comforted because she is not."

Mrs. Parr was buried in the chancel of Hatton church; but there was no sepulchral memorial of her, till, in 1826, her name, and the dates of her birth and death, were engraven, according to Dr. Parr's orders, on the same marble tablet which records his own.

Scarcely had the grave closed over the remains of Mrs. Parr, when it was opened a second, and again a third time, to receive those of her granddaughter and her daughter. Miss Sarah-Anne Parr had been married, in 1797, to John, the eldest son of Colonel Wynne of Plasnewydd, in Denbighshire. At the time of his marriage, he was one of Dr. Parr's pupils; and as he was then in his minority, it was, what is termed, "a stolen match." It proved, as was generally augured at the time, an unhappy union; and, in a few years,

a separation was the consequence. The issue of the marriage was three daughters, Caroline-Sobieski, Augusta-Eliza, and Madelina. On the birth of the third, which took place after the separation, an attempt was made, on the part of the lady, to obtain an interview, with the hope of effecting a reunion with her husband. But the attempt failed; and this and other disappointments, to which she was afterwards subjected, together with the loss of her mother and her daughter, so affected her declining health, as to hasten her dissolution. She breathed her last at Hatton, July 8, 1810.

Thus, within the space of three months, it was the melancholy fate of Dr. Parr to follow to the grave his wife, his daughter, and his granddaughter; and who but must acknowledge there was some justice in the severity of the remark to his friend, Mrs. Edwards, when he received from the herald's-office a description of the Wynne family-arms, with the view of erecting a hatchment in honour of his deceased daughter? On observing that these armorial-bearings were "six bees," he mournfully exclaimed—"Ah! Hannah, my family never partook of the honey of the hive; but the wound they gave was the sting of death."

Mrs. Wynne was greatly admired for the vigour of her understanding, the brilliancy of her imagination, the keenness of her wit, and the powers of her conversation. She acquired, by reading the best English and French authors, a considerable store of knowledge, useful and ornamental; and what she wrote was written with much ease, elegance,

and spirit. She possessed extraordinary talent in discriminating characters, and pourtraying the excellencies which adorned them; and, still more in exposing and satirising the peculiarities and foibles[1] by which they were in any degree marked. She was the pride of her father's heart; and over her loss, as she was the last of his family, he long and deeply mourned. He had a picture taken of her after her death, as she lay in her coffin. It was a distressing likeness; and he was wont to gaze on it, with a sigh, to the last. It hung for many years in the drawing-room; but some time before his death, to the great relief of all his friends and visitors, it was removed.

The following tribute to the memory of his last surviving daughter, from the pen of her afflicted father, appeared in the Gentleman's Magazine, August, 1810:—

"At Hatton, near Warwick, died, in the thirty-eighth year of her age, Mrs. Sarah-Anne Wynne, the only remaining daughter of the Rev. Dr. Parr. The brilliancy of her imagery in conversation and writing; the readiness, gaiety, and fertility of her wit; the acuteness of her observation on men and things; the variety of her knowledge upon the most familiar and most profound subjects were

[1] See in App. No. VII. a sportive effusion of Mrs. Wynne, humorously rallying her father's habit of affecting mysterious secrecy on trifling subjects. It was occasioned by his conducting a friend, with much form, into a retired apartment, for the purpose of making, as he said, some very important and very confidential communication. It was written during their absence; and delivered to that friend, on his return with Dr. Parr, to the rest of the company.

very remarkable. They, who lived with her on terms of intimacy, were again and again struck with admiration, at the rapidity, ease, vivacity, and elegance of her epistolary compositions. Whether upon lively or serious topics, they were always adapted to the occasion; they were always free from the slightest taint of affected phraseology and foreign idiom; they were always distinguished by a peculiar felicity and originality of conception and expression; and the genius displayed in them would undoubtedly have placed the writer in the highest class of her female contemporaries, if she had employed her pen upon any work, with a deliberate view to publication. Her reading in the most approved authors was diversified and extensive; her memory was prompt and correct; and her judgment, upon all questions of taste and literature, morality, and religion, evidently marked the powers with which she was gifted by nature, and the advantages which she had enjoyed for cultivating those powers, under the direction of enlightened parents, and in the society of learned men, to which she had access from her infancy. With becoming resignation to the will of Heaven, she endured a long and painful illness, which had been brought upon her by the pressure of domestic sorrow, on a constitution naturally weak. Her virtues as a friend, a child, a wife, and a mother, were most exemplary; and her piety being sincere, rational, and habitual, gave additional value to the great faculties of her understanding and the generous feelings of her heart."

Writing to his friend, Mr. Roscoe, he thus un-

bosoms to him the grief, which, at this time, weighed on his heart:—

"Dear and much respected Mr. Roscoe,—For these two years, my mind has had no peace; and when you consider the severity, number, and rapid succession of the calamities, which have befallen me in domestic life, you will not wonder at the poignancy of my anguish. From change of scene, and the society of friends, I have derived some consolation: but my feelings are wounded; my kindest intentions have been frustrated; and, through the remainder of my existence, I have only to look for precarious and temporary mitigations of sorrow. You, dear sir, can understand the wretchedness of my situation; and from you I confidently expect sincere and soothing sympathy. I often think of you—often talk of you; and had it been possible, I should have proceeded onward from Shrewsbury to Liverpool. But my spirits were much disturbed about two grand-children, whose happiness is most dear to me; and I was under the necessity of returning, in order to make some arrangements for their welfare. I am anxious to discharge those sacred duties to them, which are imposed upon me by my own deep and unfeigned sense of right, and by the dying request of a most tender mother and a most dutiful daughter.

"Yours, &c.

"S. P."

"October 4, 1810."

An event, long desired by the friends of Dr. Parr, and most important to the young relatives, for whose welfare he expressed so much solicitude

in the above letter, at length took place. This was a reconciliation between himself and his son-in-law, effected by the kind interference of the tried and faithful friend of the family, Mrs. Edwards; who thus repaid her great obligations to the parents, by the most devoted attachment to the interests of their grand-children. Uncertain about their precise situation at the time, she took a journey to Chester, for the sole purpose of inquiry; and there she had the good fortune to obtain the desired information. On her return home, she wrote to their father and his family, stating to them her views and wishes; and at the same time pleaded their cause so well with Dr. Parr himself, that conciliatory letters were exchanged; and Mr. Wynne and his daughters arrived at Hatton-parsonage at Christmas, 1812.

Great were the rejoicings, and many the festive entertainments, at Hatton-parsonage, and among the friends of Dr. Parr in the surrounding neighbourhood, on the happy occasion. Few, who were present, can easily forget the somewhat over-acted solemnity with which a goblet of spiced wine was introduced by Dr. Parr, with a kind of benediction, as the cup of reconciliation; and, after a suitable address, handed round to the company. Alas! who could have predicted what happened?—that within one short month, the reunion thus attested was, by a deplorable misunderstanding, dissolved for ever! Previously to this unhappy separation, Dr. Parr presented some family watches and other gifts to his grand-daughters, accompanied by a letter, addressed to each, in which the fol-

lowing fervent expressions of paternal solicitude and affection occur:—

"Your mother, foreseeing her approaching dissolution, requested that I would give this watch to her daughter Caroline. I now perform the sacred duty which she imposed upon me. I give it you, my dearest grand-daughter; I trust that you will value it as it deserves to be valued. I earnestly entreat you never to part with it; but to keep it for the sake of your grandmother, who loved you—of her grandmother, by whom she was herself beloved—of me, your grandfather, by whom you are loved most tenderly; and above all, of your own most affectionate mother. My dear grand-daughter Caroline, I give the watch to you on Christmas-day, with the hope that this circumstance will make a deep, lasting and solemn impression on your ingenuous mind; and I pray God Almighty to bless you, your sister, and your father. Preserve this letter as long as you live; and read it often and seriously. From just respect to the memory of the dead, and tender regard for the living, I shall have the watch accompanied by some additional presents. Keep them for my sake. Caroline, at no very distant time, and, perhaps, before you visit me again at Hatton, I may be called to another world; and the hand which writes this may be in the cold and silent grave, near the remains of your aunt Catherine, your grandmother, your sister Madelina, and your mother. May God's will be done! and may we all meet together in heaven! Caroline, dear Caroline, wheresoever I live, and whensoever I die, it will be found that you had a

most considerate and affectionate friend in your grandfather.—S. PARR."

Nearly the same expressions occur in the letter which was at the same time addressed to her younger sister, accompanied with another watch, "which," says the writer, "my dear Catherine, on her death-bed, desired, at a proper time, might be given to you, as a mark of her regard; and, as her affectionate father, and your faithful friend, I now perform the sacred duty she imposed upon me," &c.

Dr. Parr took leave of his grand-daughters, who were torn from him, in consequence of the unhappy misunderstanding, to which allusion has just been made, in the following note:—"I observe, and, for your sake, I lament the present state of things between your father and myself; because it is very different from that which existed when, in the sincere and tender affection of my soul, I wrote to you my letters. I pray God to bless and preserve you.—S. P."

CHAPTER VI.

A.D. 1811—1815.

Death of Dr. Raine—His character—Monumental inscription for him—Dr. Parr's opinion of the public schools—Death of Dr. White—His literary labours—His celebrated Bampton Lectures—Death of Mr. Dealtry—His character—Death of the Duke of Norfolk—His political character—Death of Mr. W. Lunn—Dr. Parr's address to the public in behalf of his family.

TOWARDS the end of the year 1811, an event took place, deeply lamented by Dr. Parr, and by all the friends and patrons of public education, in the death of the Rev. Matthew Raine, D.D., for twenty years head-master of the Charter-house School. With ample stores of sound and elegant literature, he united unwearied diligence in communicating instruction to his pupils; and with the authority of a master blended the benignity of a parent. As a man, a Christian, a clergyman, and an Englishman, piety, integrity, benevolence, mildness of temper, and gentleness of manner, zeal tempered by candour in the pursuit and profession of religious truth, and the most devoted attachment to the pure principles of the British constitution, conspired to form in him a character of high and attractive excellence. Having announced his intention of retiring from the station, which he had so long held, honourably to himself and beneficially to others, he was presented to the living of Halling-

bury, in Essex; and he was at the same time elected to the office of their preacher by the Society of Gray's Inn. But whilst contemplating this change of situation, he was suddenly seized with a fever, which, in the space of three days, terminated fatally.

During the Christmas of 1809, Dr. Raine, accompanied by his brother, Jonathan Raine, Esq. M.P. for Newport, and by some other friends, passed three or four weeks at Leamington Spa, distant about five miles from Hatton. This visit afforded opportunities for several agreeable interviews between himself and Dr. Parr, by whom he had been long known and greatly esteemed. Alas! too soon after this pleasing intercourse, Dr. Parr was called to perform the melancholy task of expressing the high sense he entertained of his various merits, in the form of an inscription for a monumental tablet—consecrated to the memory of their beloved and honoured tutor by his grateful pupils, and erected in the chapel of the Charterhouse.[1]

The great public institutions for education in this country, over one of which Dr. Raine had so long presided, were always the objects of much anxious attention to Dr. Parr; and he watched their flourishing or declining state, with strong emotions of joy or sorrow. Even amidst the solemnities of his last will, his mind once more recurs to the subject which had so often occupied his thoughts; and having respectfully named the most distinguished preceptors of his time to the number

[1] See App. No. II.

of twelve or fourteen, leaving to each a mourning ring, he adds, "which I hope they will accept as a mark of my high regard for their literary attainments, and of my well-founded and unalterable attachment to the cause of public education, as conducted in the public schools of this kingdom."

As the character of every seminary must depend principally upon that of the masters, it was always a source of great satisfaction to Dr. Parr, to observe that those at the head of the public schools, during his time, were in general some of the ablest and most learned men to be found in the kingdom. "It was consoling," he often said, "to reflect that private interest and court favour, which have intruded, with unhallowed step, almost everywhere else, have not yet presumed to enter within the precincts of our public seminaries; and that personal and literary merit has generally prevailed in the election of those, to whom the interests of learning for generations to come are committed." He thought that these schools still maintained undiminished their long-established reputation; and still largely contributed to the diffusion of classical literature, in its purest and best form, among the professional and superior orders of the community. He would often remark, with exulting pleasure, that there is now even *more* Greek learning in this country than formerly; and that many Greek scholars have appeared in later times, who, in his youthful days, would have been regarded as prodigies. Adverting to the comparative state of ancient and modern literature, as con-

nected with academical institutions, he thus expresses himself:—

"As to the merits of men, ingenious, learned, eminently great, or exemplarily good, who in past ages have gone forth from learned retreats into the wide circle of society, *pleni sunt omnes libri, plena exemplorum vetustas.* But even in later times, the torpor of old age has not crept upon them; the sorceries of indolence have not enfeebled them; the poison of luxury has not corrupted them; the foul mists of barbarism have not gathered over them; the baleful light of superstition has not glimmered round them; the portentous meteors of infidelity have not glared upon them. No! for among those who have issued from our schools and universities, I recollect with triumph the names of many, who, during my lifetime have been distinguished by classical, oriental, theological or mathematical knowledge, by professional skill or parliamentary abilities. Their pursuits, indeed, are not similar; nor their talents equal. Some instruct, and others please. Some excel in solidity of judgment, and others in splendour of imagination. Some are known by their eloquence; others, by their writings: and few, perhaps, have been content to exercise their powers only in academical contests or literary conversations. But they have all obtained distinction among their contemporaries; and many of them will attract the admiration of posterity."[1]

Speaking of the public schools, and distributing to each the praise, which, in his opinion, belonged

[1] Spital Sermon, p. 109.

to each, he often expatiated with delight upon the "solid Greek learning" of the Charter-house—upon the "correct compositions," both Latin and English, of the Etonians—and upon "the elegance united with correctness," which distinguished the literary exercises of the Wykehamists. Of Westminster his opinion was less favourable. The celebrity of Rugby school stood, he thought, deservedly high, especially under the auspices of the late very learned Dr. James; whose plan of education he often commended as "elegant and comprehensive."—Of Christ's Hospital he has expressed his opinion, in the following terms:—

"When I reflect upon the comprehensive plan of education for young persons, adopted in this school; upon the salutary discipline established among them; upon the various kinds of knowledge in which they are instructed; upon the many excellent teachers that have been set over them; upon the many industrious and prosperous tradesmen, the many courageous defenders of their country, the many luminaries of learning and religion, that have come from this seminary; I am persuaded that no school or college in this kingdom is entitled to higher praise, on the ground of accommodation to the real interests of society."[1]

During the course of 1814, it was again the lot of Dr. Parr to see the diminished circle of old and intimate friends still diminishing. Among those admitted to his confidence, few obtained a larger share than Dr. White, canon of Christ's Church, Oxford, Regius professor of Hebrew, and Laudian

[1] Spital Sermon, p. 17.

professor of Arabic in that university. His father was a journeyman weaver, and he himself was brought up to the same trade. His early education, it may be supposed, was very confined: but afterwards, by his own exertions, he carried forward his own improvements to a wonderful extent, and even succeeded in acquiring a considerable knowledge of the learned languages. It was his thirst for information, and his love of books, which drew towards him the notice of the celebrated Dean Tucker; who was surprised, one day, on entering his father's cottage, to find a Greek Testament lying upon the loom, at which he was working. Under the auspices of the dean, after some preparatory instruction, he was sent to Oxford: where he soon raised himself to distinction by his talents and exertions; and especially by the extraordinary assiduity and success, with which he applied himself to the study of oriental literature.

Of his literary labours, the following account is given by Dr. Parr, in one of his publications:—"Dr. White is the author of a very judicious sermon on the Septuagint. He published an inaugural speech; which, in point of composition, far excels that which is usually found in the Clavis Pentateuch of Dr. Robertson. He translated and edited in 2 vols. 4to. the Syriac Version of part of the New Testament, which belonged to Dr. Gloucester Ridley. He long ago completed, and might with very little exertion publish, what Pocock Jun. left unfinished in the translation of Adollatiph's Egyptian History. He has lately done signal service to young clergymen, by an edition of the

received text of the New Testament, with the most important variations in Griesbach, and by a "Diatessaron," drawn up in conformity to the chronology, approved by Archbishop Newcome; and to his professional studies he, in his "Bampton lectures," was much indebted for the happy choice of a subject, and for the very masterly manner in which it has been treated."[1]

But after the "Bampton lectures," last mentioned, had obtained, for their reputed author, universal admiration and applause, by the depth of learning, the strength of reasoning, and the power of eloquence, which they display, at the end of the fourth year, as the reader probably knows, it was discovered, to the general astonishment, that many of the discourses were the production of another person—Mr. Badcock, a dissenting clergyman, who soon afterwards conformed to the Established Church; and that Dr. Parr had also contributed, to the same work, much valuable assistance. The evidence was clear and decisive; and the learned professor was reduced to the mortifying necessity of acknowledging the fact.

If, however, the confession[2] thus extorted is to be received as a declaration of the whole truth; it must still be allowed, in favour of Dr. White, that even after the deduction of all that belongs to another, enough remains to establish for him a claim to high literary merit. But it was impossible that he could hope to escape censure, for the

[1] Spital Sermon, p. 123.

[2] A statement of Dr. White's obligations to the Rev. Samuel Badcock and the Rev. Samuel Parr, LL.D.

extreme disingenuousness of assuming to himself all the praise, of which so large a share belonged to others; and of withholding, in the first instance, the public acknowledgment due to those, by whom he had been so materially assisted.

In the "Bibliotheca Parriana"[1] appears the following entry:—"The Bampton lectures, 1784, with the original autographs of Joseph White, Samuel Parr, Henry Richards, afterwards head of Exeter College, and John Parsons, afterwards head of Baliol College, and Bishop of Peterborough, when by appointment they met at Hatton-parsonage, 9th June, 1789, for the purpose of ascertaining what share Dr. Parr had in corrections, substitutions, and additions of the aforesaid sermons."—From this examination it appeared, that the share of the work which belongs to Dr. Parr consists in the verbal correction and improvement of the whole, in the composition of the greatest part of the tenth lecture, and in the addition of many notes.

But though, by this discreditable affair, a shade was thrown over the fair fame of Dr. White; yet his attainments as an oriental scholar, and his abilities as a Christian advocate, were universally acknowledged; and the preferment which he soon afterwards obtained, was the subject of sincere congratulation among the friends of learning, and the wellwishers to the best interests of the church. He was made prebendary of Gloucester cathedral, and was subsequently presented to the valuable living of Melton in Suffolk. He retired to this

[1] Page 84.

village on his marriage in 1790; and there, in the month of August 1814, he died.

In the succeeding month of the same year Dr. Parr sustained another severe loss, in the death of Peregrine Dealtry, Esq. of Bradenham, near High Wycombe. Of this awfully sudden event, he thus communicates the intelligence to his friend Mr. Parkes:—"Dear Sir,—With anguish I have to inform you that my old and dear friend Mr. Dealtry was, on Thursday last, found dead in his bed, at Ryde in the Isle of Wight. Mr. Willes was with him the day before he died, and most wisely and kindly wrote to me. This disaster will damp the joy I look for, in accompanying another valuable friend, upon an important errand. But in this school of adversity, I have been long practised; and have learned to submit to the will of Heaven. I wish you all well, till I return; which will not be till the beginning of October. My head is confused, and my heart aches. I am truly yours. —S. P."

Mr. Dealtry, son of Dr. Dealtry, formerly an eminent physician at York, was distinguished by a most upright and honourable mind, and by all those qualities which form the character of the worthy and the useful country gentleman. He was the early pupil, and the constant friend of Dr. Parr, who paid a tribute of respectful and affectionate regard to his memory, in a biographical Memoir, which will be found in a subsequent part of this volume.

It was at a period, somewhat earlier, that Dr. Parr was summoned to the melancholy task of

commemorating, in a monumental inscription,[1] the various excellencies, which distinguished the character of another of his friends, a young man of great attainments and great promise, John Baynes, Esq. of Trinity College, Cambridge. After attaining to the highest honours of the university, and aspiring, with fairest expectation, to those of the bar, he died at the early age of twenty-eight. He is mentioned by Dr. Parr "as the learned, ingenious, much admired, and much beloved friend of Sir Samuel Romilly and himself."[2]

Among the eminent persons, in the higher orders of the community, with whose kind and friendly regards Dr. Parr was favoured, he had the honour to rank the late Duke of Norfolk; and it was with the deepest concern that he received information, in September 1815, of the serious illness which, early in the ensuing December, terminated in the death of this truly patriotic nobleman. In parliamentary conduct, first as Earl of Surrey in the Lower House, and afterwards as Duke of Norfolk, in the Upper, he well sustained the character of an enlightened and upright senator, uniformly actuated, at once, by that high independence of spi-

[1] App. No. II.

[2] "Sullivan's Lectures on the Constitution and Laws of England, &c.

Huncce ego accipio lubens libellum,
Qui me non movet æstimatione;
Verum est *μνημόσυνον* mei sodalis,
Artium juvenis bonarum amantis,
Doctis omnibus et bonis amandi.

Joannis Baynes, Coll. Trin. Cant. Socii. Prid. Non. Maii, 1783."—*Bibl. Parr.* p. 420.

rit, which becomes a peer, and by that devoted attachment to popular rights, which might have been expected to be found only in a plebeian. He adopted the principles of Mr. Fox; and with him was opposed to the unjust and ruinous contest with America, and afterwards to the no less unjust and still more ruinous war with France. By the unyielding firmness of his public conduct, he excited the jealousy, or alarmed the fears, of the Pitt administration in the high-day of its power; and he was in consequence deprived of the lieutenancy of the West Riding of Yorkshire, and of the command of its militia.

As the opinions of the late Duke of Norfolk, on all the subjects most interesting to men and to Englishmen, closely agreed with those of Dr. Parr, their interviews were always agreeable; and occasionally, for several weeks together, Dr. Parr was the delighted visitor and the welcome guest, at one or other of the duke's magnificent seats, and especially at the grand baronial residence of his ancestors, Arundel Castle. Being without issue, the late duke was succeeded by his brother the present duke, for whose intelligence and integrity Dr. Parr entertained high respect; and to whom he was indebted for many kind and gratifying attentions. It scarcely need be added that, in such a mind as Dr. Parr's, the sentiments of respect inspired by excellence of general character were confirmed, and if possible increased, by that conscientious adherence to the religion of his ancestors, which places the present Duke of Norfolk—the premier Duke and

Earl-Marshal—at the head of the Catholic peerage in England.

That sympathetic concern, which Dr. Parr always felt for the distresses of others, was, early in 1815, painfully excited, by the truly afflicting case of Mr. W. Lunn, a man of considerable worth, and a bookseller of high respectability in Soho Square, London. By a concurrence of unfortunate events, the affairs of his trade—that of a dealer in classical books, on a new and extensive system—were thrown into such a state of embarrassment, as, to his terrified apprehension, admitted of no possible relief; and from the pangs of disappointment and dread of disgrace, he sought refuge in a voluntary death. Impressed with great esteem for the character, and with deep commiseration for the fate, of an upright and honourable man, Dr. Parr took upon himself the task of relating, in a biographical memoir, the principal events of Mr. Lunn's active and useful life, and the deplorable circumstances which led to his untimely death. This memoir, which will be found in a future page, was prefixed to a new catalogue of the remaining book-stock, with the benevolent view of promoting its sale, for the benefit of the widow and her two daughters, who were left without any other resources. It is a most pathetic appeal to all the just and generous feelings of the British public, especially to those of the learned world; and there is reason to hope it was attended with much good effect. How heart-moving is the representation in the following passage!

"Disappointed in his expectations—alarmed at

the prospect of impending losses—perplexed by the application of creditors, whose demands he had frequently satisfied with exemplary punctuality—conscious of having exhausted the whole of his property in procuring books, some of which he might be obliged to sell at a less price than that which he had advanced for them—unaccustomed to propitiate the severe by supplication, to trick the artful by evasion, and to distress the friendly by delay, he was suddenly bereaved of that self-command, which, if he could have preserved it, would have eventually secured for him unsullied respectability, undiminished prosperity, and undisturbed tranquillity. But in the poignant anguish of his soul, delicacy prevailed over reason, and panic over fortitude. Every expedient proposed by his faithful and affectionate advisers was at one moment adopted with gratitude, and at the next rejected with frenzy; every present inconvenience was magnified into an insurmountable obstacle; every possible future mischance was anticipated as an inevitable and ruinous calamity. To his disordered imagination retreat seemed impracticable; to his unaltered and unalterable sense of honour resistance appeared unjustifiable: by his wounded pride submission was deemed alike ignominious and inefficacious. He reflected and was impatient of reflection; he hoped and was ashamed of hope; he approved and disapproved; he decided and hesitated; he despaired and perished!

"Happily for the human race, all the extenuations which accompany such cases are reserved

for the tribunal of that Being, who knoweth of what we are made, and remembereth that we are but dust. In the mean time, many a Christian will be disposed to commiserate the circumstances of Mr. Lunn's death; and many a man of letters may find reason to deplore the loss of his well-meant and well-directed labours."

CHAPTER VII.

A.D. 1812—1815.

Public affairs—Death of Mr. Perceval—Liberal overtures to the Whigs—Liverpool administration—Fall of Buonaparte—Dr. Parr's opinion of the Vienna manifesto—and the Holy Alliance—His notice of parliamentary proceedings—Catholic question—Property tax—Unitarian toleration act.

EARLY in the year 1812, Dr. Parr went to London, and passed there several months, watching, with much anxiety, the progress of those political events, which took place about this period, and which so seriously disappointed the hopes, he, in common with many of the best friends of the country, had ventured to form and to cherish.

In consequence of the King's lamented incapacity, the Prince of Wales had been appointed regent, under certain restrictions, which were to expire February 1, 1812. But, even after that time, to the regret of many persons, and to the surprise of more, though his own political principles were avowedly different; yet the Prince thought proper to permit the ministry, of which Mr. Perceval was the ostensible leader, to continue in office. Certain proposals were, indeed, communicated, by order of the Regent, "to some of those friends, with whom the early habits of his public life were formed," inviting them "to strengthen his hands, and to constitute a part of

his government." But these proposals were deemed such, as could not be consistently or honourably accepted. "There is a confused rumour," says Dr. Parr, writing at this time to a friend, "of a change of ministry. I cannot go into particulars. But I can assure you there will be infinite difficulty in any new arrangement; and this may compel the Prince to stumble on with the present ministry, whom he hates, and by whom he is hated."

But in the month of May, an extraordinary and tragical event deprived the administration of its principal support. This was the death of Mr. Perceval, who fell by a pistol-shot in the lobby of the Commons' House, from the hand of an assassin, named Bellingham. Though, on inquiring into the case of this wretched man, there seemed to be strong reasons for believing that he was insane, yet the application for time to procure legal evidence of the fact was refused; and within six days he was tried, condemned, and executed. The precipitancy of these proceedings, and the general belief that Bellingham had been an injured man, and that he was disordered in mind, excited much commiseration in his favour, even in spite of the enormity of his crime. To these circumstances Dr. Parr alludes, in the following note, written from London to a friend in the country:—"The execution of Bellingham went off quietly. The spectators, with one natural feeling, said to him, 'God bless you!' I cannot write more just now. Beware of rashness in judging others. Remember, at the same time, the danger and the guilt of

directly or indirectly encouraging assassination. It is God alone can decide whether Bellingham was morally guilty or not. I do not approve of all that passed at his trial. I fully believe him to have been a maniac; and three sagacious physicians, who have read his trial, agree with me in that opinion. Farewell.—S. P."

After the death of the premier, a new administration was to be formed; and the hopes of Dr. Parr and his political friends were again excited. It must be owned that a fair and liberal overture was now made to Lord Grey and the Whigs, through the medium of Lord Moira, which was however ultimately defeated in its object, in no small degree it seems, by the duplicity of one of their own party.[1] Thus terminated in disappointment the expectation of seeing such an administration formed, as the exigencies of the time appeared to demand; and the Tories, with Lord Liverpool at their head, were left in full possession of the powers of government, which they have ever since, with one short interval, retained. Expressing his deep regret on this occasion, Dr. Parr thus writes to his friend:—"The new ministry is not yet quite formed. Some great lords will be in town to-night or to-morrow. I expect arrangements to be finished on Monday or Tuesday. There are many knotty points, yet to be settled. My friend! these are strange times; and there is in high places great wickedness. Direct your letters to me under cover to R. Adair, Esq. I dine with Lord Carrington on Wednesday. I shall leave town on the

[1] See Moore's Life of Sheridan, vol. ii. p. 425, &c

following Tuesday, and reach Hatton on Friday. God bless you all! S. P.—May 23, 1812."

Turning from the state of domestic, let the reader glance his eye over that of foreign affairs, at this momentous period; when events followed each other in rapid succession, calculated to rouse and fix the surprise, and awe the attention, of persons far less deeply interested than Dr. Parr, in the progress of human affairs, and the fate of men and nations.

The great and amazing changes which took place about this time, in the state of the European world, will easily recur to the reader's mind. Buonaparte, the wonder and the terror of his age, was now, by his restless ambition and boundless usurpation, working his own destruction; and preparing for himself a fall as signally disgraceful, as his rise had been rapid and splendid. The universal abhorrence, excited by his many acts of perfidy and tyranny, seemed at last to call into action the physical energies of all Europe, as if in one united mass; which, even with the vast resources of his country, and his own genius, he found himself unable long to resist. His misfortunes beginning with the discomfiture of his army in Spain on the one side, and the dreadful horrors of his disastrous retreat from Moscow on the other, were followed by his defeat in the battle of Leipzic, the capture of Paris, and his forced abdication, April 11, 1814. His return from Elba, the next succeeding spring, and his resumption of the imperial dignity, were but a momentary gleam of light amidst the deepening shades which gathered round him; and his

falling fortunes were quickly laid for ever prostrate in the memorable field of Waterloo: from which he escaped, only to find a miserable exile on the rock of St. Helena; where, gradually sinking under the weight of bodily disorder and mental suffering, he expired in May, 1821.

Though the ex-emperor of France possessed many noble qualities, which deserve, and will obtain, the admiration of the present and future generations; and though he conferred upon his country many important benefits, which will never cease to be remembered and acknowledged; yet who can forget the faults of his character? or forgive the errors and crimes of his conduct? or who can deny that his government was a military despotism? The downfall of such a despotism, therefore, could be no subject of regret to the friends of human liberty and happiness; and it would have been the source of unmingled and exulting joy, if it had not been followed, on the part of the great triumvirate, who now ruled the destinies of Europe, by measures as tyrannical and oppressive as those, from which they had proclaimed and promised deliverance.

In a letter dated April 12, 1815, the very day on which Napoleon, after his return from Elba, published, apparently with the general concurrence of France, his new "Constitutional Act," highly favourable to popular rights; and very soon after the famous manifesto had been issued from Vienna, Dr. Parr thus writes to his friend, Mr. Parkes:—

"Dear Sir,—I have just read the Vienna decla-

ration. It is quite novel to put enemies at war on the footing of traitors; and yet this sceptred gang menace every partizan of Napoleon, who may fall into their hands, with a sentence of death. They have shut up all avenues to pacific negotiation. In their frenzy, they throw away the scabbard, at the very moment, when they draw the sword. Mr. Parkes! they make out no case, in the way of statement, or in the way of argument. Theirs is the very worst possible cause; and whether victory or defeat be reserved for the royal and imperial conspirators, the civilised world is doomed to experience the worst possible consequences. I am truly your wellwisher,—S. P."

When the contest was decided, and the tremendous confederacy called the Holy Alliance, was completely formed, and its views divulged, Dr. Parr thus writes to the same friend:—

"Dear Sir,—When the Emperor of Russia and the King of Prussia said concisely and emphatically 'the confederation of the Rhine must be dissolved,' my assent was instantaneous and unfeigned. But after the atrocious system of usurpation, rapine, and oppression, which has lately been formed—after the violation of every principle, which secures the independence of nations—after an interchange of secret articles, which unite the parties in a bond of alliance against England, and every other country in Europe, daring to assert their social rights, or to resist internal despotism—I say, without disguise and without qualification, the conspiracy of Vienna must be resisted. Should the just indignation of Norway, Italy, Belgium,

Switzerland, Saxony, and the minor states of Germany, be roused, and two or three of the conspirators be destroyed, I shall not for one moment feel one pang. Disappointed hope, violated justice, menaced freedom, and insulted humanity, compel me to lift my voice against the whole confederated band of royal traitors, plunderers, and tyrants. I respect and pity Louis XVIII. I distrust and I dread Napoleon. I despise and I abhor C——. But I love old England, and think her governors the most dangerous enemies of her ancient and sacred constitution. I remain, dear Sir, your wellwisher, and respectful servant,

"S. PARR."

The following letter, written soon after the battle of Waterloo, explains the grounds of those fearful apprehensions for the consequences of that event, to all the great interests of the civilised world, which then possessed the minds of many of the most enlightened men in the country:

"Dear Mr. Roscoe,—My peace of mind has been for some months quite destroyed. There lay before me a choice of evils; and, after the partition-conspiracy at Vienna, followed up by proclamations worthy of Sylla, I decided for Napoleon. My friend, in these troublous times we look about for consolation; and I have found a small portion of it in the possible suspension of carnage, in the diminution of taxes, and the delay of national bankruptcy. Yet, the strong question upon which kings and the people are now at issue, and the determination of oppressors to crush all social rights, and all social improvements, by mili-

tary violence, their vigorous sympathies in their common cause, and their combined strength, perpetually recur to my mind. There will be an end, dear sir, of national independence. What violations of promises!—what bloodshed are we to look for in France! The monsters are now giddy with victory; but they will soon form a system for securing themselves by perpetuated and extended cruelty. I dreaded Napoleon; but I dread and I detest his enemies far more. There is no chance of cure for the inveterate and legitimate crimes of the old governments. As to the Bourbons, I despise, and am compelled to detest them. There is no sincerity among them; and you and I, who are old-fashioned moralists, look upon sincerity as the foundation of all virtue. But I will write no more. We must talk together, and before we meet, there will be a rank and abundant harvest of evils. You and I are pure from the blood of our fellow-creatures; and we can turn from the savage clamours of the world, to commune with our own hearts. God bless you!

"S. PARR.

"Hatton, July 6, 1815."

Among the great subjects of parliamentary inquiry during this period, it was with high satisfaction that Dr. Parr observed the progress of the Catholic question, which seemed to be advancing under favourable auspices, to a happy issue. Referring to an important resolution adopted by the House of Commons in 1812, "to take into consideration the state of the laws respecting the Catholics, at an early period of the ensuing ses-

sion," Dr. Parr writes thus to one of his friends:— "Tell Mr. E. that, by all parties, the Catholic question is considered as settled, in consequence of Mr. Canning's motion, which was carried by a decided majority." But these flattering appearances proved delusive: for when the bill of promised relief was brought forward in 1813, it was found unsatisfactory alike to Catholics and to Protestants; and, after vehement debates, it was finally rejected. It is lamentable to think that, from that time to the present, including a period of no less than fifteen years, the loud and reiterated complaints of so large a class of British subjects, enforced upon the legislature, by the most convincing reasoning, and the most commanding eloquence, have failed to procure for the cause of reason and justice the triumph, which it must ultimately obtain.

July 11th, 1813, is a day, which deserves to be marked, with honourable distinction, in the history of religious toleration: as on that day one of the most cruelly persecuting statutes, which had too long disgraced the British code, received its death-blow; and the royal assent was given to an act repealing all laws, passed in ages of ignorant bigotry, against those Christians, who impugn the doctrine of the Trinity. As the writer is one of the number, benefited by that great act of public justice, he had very soon afterwards the pleasure to receive from Dr. Parr the most sincere and heartfelt congratulations, on the happy occasion. "Even the very manner of passing the act," said Dr. Parr, "increases my satisfaction: because it seems to declare the state of public feeling

no less remarkably than the act itself." For, with the unanimous concurrence, so far as then appeared, both of the church and the state, both of the executive and legislative authority, the bill was brought in; and, without the slightest whisper of objection, was suffered to proceed through all its stages, till it passed into a law.

It was with no small degree of proud exultation, such as was always excited in his mind, by every circumstance honourable to his church, that Dr. Parr spoke of the wise moderation of the bishops, who concurred in the measure; and especially of the metropolitan, who not only approved it in private, but supported it in public, by a manly speech, replete with good sense and good feeling; in the course of which he asserted, as with truth he might, that the bill was not called for, by any attempt to put the laws complained of in force. In proportion, however, to the satisfaction which Dr. Parr thus felt and expressed, was his concern, on discovering that a measure, so right and so reasonable, was resisted, when it was first proposed, and lamented after, its adoption, by a prelate—for whom he entertained the highest veneration, as a man of learning and great moral worth. Under this painful disappointment, he consoled himself, he said, by the assurance that Bishop Burgess, the bold advocate for persecuting laws in the 19th century, would find himself almost, if not quite alone; and that not even the imposing influence of courageous singularity, nor the acknowledged excellence of a pure and elevated character, would draw after him many followers, in an age

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in which the claims and benefits of religious, as well as civil liberty, are so well and so generally understood.

It was always a subject of regret to Dr. Parr, as it is to the present writer, that the act of repeal just referred to was not extended, so as to include the disbelievers of revelation. Dr. Parr thought that the soundest policy, as well as the strictest justice, calls for such extension; and that the precepts and the spirit of Christianity demand it. He was, indeed, tremblingly alive to the evil of diffusing error, and was much too fearfully apprehensive of the mischiefs of exciting controversy. But he dreaded far more the greater evils of intolerance; and was, therefore, an advocate for leaving the press open to the free discussion of all religious, as well as political questions. Aware of the extreme difficulty of drawing the line between an exceptionable and an unexceptionable mode of conducting disputations, he conceived, upon the whole, that it would be best to grant unrestrained freedom of writing and publishing, even as to the manner: consigning what are thought impious or blasphemous publications to no other punishment, but the general contempt and abhorrence which they will be sure to excite; and which, in the end, will most effectually counteract all their pernicious influences. With these views, on which Dr. Parr often expatiated with great eloquence, especially in the later years of his life, it is perhaps unnecessary to add, that he utterly condemned the prosecution of sceptical or infidel writers; of which prosecutions, he was accustomed to say, the only

effect is, to draw towards the prosecuted, credit for their sincerity, respect for their courage, and pity for their sufferings; and to secure for their writings a far more general notice, than they could otherwise obtain. Speaking of such attempts to support or suppress opinions by force—"Ah! Well!" said he, "governors will know better by-and-bye: but they might as well attempt to scare the thunder by the attorney-general's parchment, as to stop the progress of either truth or error, by pains and penalties." [1]

[1] "The proper punishment of a low, mean, indecent scurrilous way of writing against religion, seems to be neglect, contempt, scorn, and general indignation. And if we leave all further punishment to Him, to whom vengeance belongs, I have thought it might be much for the honour of ourselves and our religion."—*Dr. Lardner's Friendly Correspondence with Bishop Waddington.* Works, vol. i. p. 115.

CHAPTER VIII.

A.D. 1816—1820.

Dr. Parr's second marriage—His happy old age—Reconciliation with his grand-daughters—His ample income—His domestic habits—His studious mornings—His epistolary correspondence—His handwriting—His amusements—His social parties.

Dr. Parr had nearly completed his 70th year when he announced to his friends an intention of entering, a second time, into the married state. The communication was unexpected: and the first surprise soon gave way to serious apprehension for the consequences of such a change, at so late a period of life. This apprehension was, however, soon removed, when it was found that he had fixed his choice on Miss Eyre, sister of his late much-respected friend, the Rev. James Eyre of Solihull; a lady of suitable age, whom he had long known and esteemed; and who was excellently qualified by good sense, and by gentle and amiable dispositions and manners, for the task—certainly no easy task!—of watching over his health and happiness in his declining age.

To this lady he was married at Coventry, December 17, 1816: and the union proved to him even more than was anticipated—the source of satisfaction through remaining life, and of solace in approaching death. Never, indeed, was Hatton

parsonage a scene of so much domestic order and felicity, as in the seven years, during which it was under the superintending care of the second Mrs. Parr. Again and again, has the writer heard his illustrious friend declare that these last years were those, in which he had, above all others, the most perfect enjoyment of life. Surrounded abundantly with the conveniences and comforts, which wealth can procure; cheered by the soothing and unceasing attentions, which conjugal kindness only can supply; exempt, in good measure, from bodily disorders and from decays of the understanding; consoled amidst many painful, by many pleasing, remembrances of the past, especially by the consciousness of his own integrity, and animated by religious hope, in the prospect of the future;—his was that happy old age, which, under favourable circumstances, is, perhaps, the most desirable period of human existence. Writing, in his 77th year, to his friend the celebrated Mr. Brougham, he thus describes his own state and feelings:—"*animo quem nulla senectus*,—say I, triumphantly, in the words of an ancient poet."

Among the events which contributed to throw cheering rays over the evening of Dr. Parr's life, was the restoration of his grand-daughters to the place they were entitled to hold in his affectionate regards. Their father had married a second time; and it became, therefore, still more desirable to secure for them the protection of their grandfather. Many attempts for the purpose had been made without success; and they were indebted at length for a second reconciliation, more auspicious

than the first, to the persevering efforts of the same true and unfailing friend, to whom they owed so much on the former occasion.

Lost for some time from her sight, but never absent from her thoughts, Mrs. Edwards was reduced to the expedient of seeking information concerning them through the medium of a stranger, to whom she ventured to write—a clergyman, who had just been presented to a living near their father's residence in Wales; and whose name had accidentally caught her eye, in looking over a list of "preferments," in a magazine. Guided by the knowledge thus obtained, she wrote to the young ladies themselves; and so well explained her views and urged her wishes, that, with her father's consent, the elder sister, who bore a striking resemblance to her mother, made a journey to Warwick. After a day or two of painful suspense, she proceeded thence on a Sunday morning to Hatton. About an hour before the commencement of divine service, at which time her grandfather was generally known to be in his most composed and happy state of mind, she called at the parsonage, and was admitted to his presence. "Let him but see you," said her kind adviser and encourager, "and nature will do the rest." So it proved. The feelings of natural affection, powerfully excited by this sudden interview with the child of his daughter, and her very image, were triumphant; and the parent received back the long-estranged grand-daughter to his embraces and his heart.

But what must have been the delight of the

friend, by whom the whole plan had been concerted, and who was eagerly and anxiously watching its progress, when she gained a first and a full assurance of its success, on entering the church-field at Hatton, by seeing the grandfather and the grand-daughter moving arm in arm, as she followed them, at a distance, to the church!—"The high-throbbing joy of that exquisite moment," says the writer's informant, the affectionate friend herself, "no words can describe!"

This happy restoration of the elder sister to those paternal regards, from which she had been too long divided, was soon followed by that of the younger. From that time they were received by their grandfather into his guardian care; and their opening characters were gradually unfolding qualities, which could not fail to conciliate his esteem, mingled with his fondest affections.

A will, which Dr. Parr had made, and by which they had been almost disinherited, was replaced by another, more just to them; and they are now inheritrixes, in main part, of the large property of which he died possessed. Miss Wynne was married in Sept. 1822, to the Rev. John Lines, rector of Elmley-Lovett in Worcestershire. Miss Augusta Wynne, whose countenance greatly resembles her grandfather, is still unmarried.

It is pleasing to dwell on the closing period of Dr. Parr's life, when, after "having endured very irksome toil, and suffered very galling need," for many years, he found himself placed in a state of ease and affluence. He had now the ample means of exercising that generous hospitality, in which

he delighted, and of indulging freely in the benevolent luxury of relieving the wants of others. Withdrawn entirely from the business of tuition since the year 1800, he determined to devote the remainder of his days to the calm pursuits of literature, intermingled with the pleasures of learned and friendly society. The circle of his acquaintance was large, and included many of the persons most distinguished for rank, for knowledge, for worth of character, for ardour of patriotism and activity of benevolence. Their company and their correspondence constituted one of the greatest sources of his happiness; and the frequent interchange with them of letters and of visits agreeably diversified and relieved the solitude of the secluded village, in which he lived.

He rose early even in his old age; and throwing carelessly round him his clothes, which were not uncommonly of uncouth shape and coarse texture, and not unfrequently well worn, and well patched, with his head enveloped in a night-cap, he sat down in his library, and employed himself in reading, writing, or dictating to others. Here, in the midst of his learned labours, he was often found by his morning visitors, to whom he seldom refused admittance; and whom he scrupled not to receive, attired as he was, totally unconcerned about his own grotesque appearance, and in truth hardly conscious of it. It was his habit, almost immediately on rising, to call for his pipe, with which he welcomed the morn, and cheered the studious hours of the day, as well as animated the social or the solitary evening.

The same habits of industry, which he had acquired in youth, and cultivated in manhood, remained unchanged in advanced age. His thirst for knowledge was as ardent, and his application to study as persevering in the later, as in the earlier periods of life:[1] and, as was said of Solon and Cato, he grew old learning something every day. Such was his impatience of doubt or error, where any thing like certainty may be obtained, that the least hesitation as to matters of fact, or the least perplexity as to the construction of a sentence, or the import of a phrase or word, would send him upon his researches; and he would persist in turning over volume after volume, till his uncertainty was removed. Though his reading was devoted chiefly to the great writers of ancient and modern times, whose works demand the severest exercise of the understanding; yet he would not disdain to peruse the publications of the passing day, if recommended to his notice; and he would discuss their merits with fairness and candour, always generously bestowing the praise to which they might seem entitled.

His morning hours were often devoted to his correspondents, who were very numerous; including not only his intimate friends, but many also of the most eminent writers and scholars in

[1] "*Æschyli Supplices et Eumenides Gr. recensuit G. Burges*, &c.—Samueli Parrio, cui ne unum quidem, *οἷοι νῦν βροτοί εἰσιν*, parem e primis annis usque ad extremam senectutem assiduum cultorem fautoremque strenuum Græcæ literæ invenerunt, hunc libellum ipse *φιλέλλην* mittit commendatque G. Burges."—*Bibl. Parr.* p. 134.

this country, and some also of those on the continent. His letters, which, if collected, would form several folio volumes, were written in the true epistolary style of unaffected ease and simple elegance, frequently enlivened by sallies of sportive wit and pleasantry. They were usually on subjects connected with public affairs, and the important events of the day, concerning which he was accustomed to inquire anxiously and to reflect deeply. They often comprised critical remarks on the works of modern writers, and still oftener on those of the ancient Greeks and Romans. His literary communications to authors, who applied to him for assistance, were large and liberal; and his aid was sometimes gratuitously offered to those who had not presumed to solicit it. If, on perusing any recent publication, he was much pleased or interested by it, he would sometimes write a critique upon it, more or less minute, and forward it, inclosed in a letter to the surprised and delighted author.

Occasionally Dr. Parr took upon himself to address letters of remonstrance or reproof to the zealous theologian, or to the controversial writer, who had offended, as it appeared to him, against the laws of literary courtesy, or the precepts of Christian charity. Of this an instance lately occurred in the case of no less a person than that of the Lord Archbishop of Dublin. To that high dignitary he twice presented a protest against the unfairness of reasoning, the rashness of assertion, and the bitterness of invective, which have too much dishonoured his Lordship's polemical writings; and have injured

rather than aided the cause of which he is the advocate. Writing to a friend, he says, "I gave a wholesome pastoral lesson to the new bishop; and, by letters, I have dropped serious though not very pleasing counsel into the minds of two of the right reverend dignitaries. I did not spare the Tory parsons. They crammed me with their heresies; and I dosed them with intellectual physic, prescribed by reason and Scripture, prepared in my shop, and administered by my hands, &c.—S. P. Holkham, August 21, 1816."

It was a great misfortune, which Dr. Parr had often occasion to lament, that his handwriting was such as to be utterly illegible to those who were not accustomed to it, and almost so to those who were. He was always glad, therefore, to employ an amanuensis when writing for others, or even for himself, as he could not without difficulty decipher his own misshapen characters. The present writer, on receiving from him a note of only a few lines, was always obliged, in reading it, to seek the help of others; and sometimes to despatch a messenger for explanation to Dr. Parr himself. Among the mass of letters and papers now lying before him, the writer finds few, indeed, in which there are not many words, often clauses, and sometimes whole sentences, which have *never* yet been made out, even by persons considered as most skilful in giving form and order to these "chaotic scrawls," as they were frequently termed by Dr. Parr himself. Thus humorously he describes his own manuscript of "Characters of Mr. Fox," in a letter to his printer. Mr. Belcher of Birmingham, to whom, and to his

son, the present Mr. Belcher, he was warmly attached, and of whom he always spoke in the same high terms of respect, in which they have ever been spoken of by all to whom they are known.

"Sir,—I hope that your son will pardon the new tax I am going to lay upon his patience, when I request him, if possible, to put together the scattered limbs of the book, just in the same form in which he received them; so that I may hereafter show to my friends a many-headed, many-handed, many-footed monster, which certainly belongs to no known species; and for which all printers, booksellers, and devils of the press will put up their prayers that it may never propagate its own shapeless race; but remain a solitary individual, for blockheads to stare at, and men of sense to laugh at. I am sure that my learned friend, who writes for me, and all my scholarly acquaintance, will give your son the highest praise for industry and good sense, in making out the confused and deformed contents of a MS. quite unexampled since the invention of letters: for, I verily believe that the negroes of Africa, and the Cherokees of America, and I had almost said the long-tailed animals, from which Lord Monboddo supposes the human race to have been descended, might be taught in two months to write more legibly.—I am your sincere wellwisher,

"S. PARR."

On the same subject, Dr. Parr speaks in a more serious strain towards the close of the preface to the two volumes just referred to:—"The editor

has felt frequent and serious inconvenience from his early and perverse inattention to an attainment, the usefulness of which was justly appreciated by an ancient critic: "Non est aliena res, quæ fere ab honestis negligi solet, cura bene et velociter scribendi," &c. He unfortunately accustomed himself "velociter scribere, non bene." But he hopes to put some check upon the boyish heedlessness and petty vanity of others, by reminding them that, in the art of writing, Mr. Fox was eminently distinguished by the clearness and the firmness, Mr. Professor Porson, by the correctness and elegance, and Sir Wm. Jones, by the ease, beauty, and variety, of the characters, which they respectively employed."

After a studious morning,[1] Dr. Parr usually took his only exercise, which was gentle riding on horseback, enlivened by a few friendly calls on more distant neighbours. He had no inclination for any of the sports of hunting, shooting, or fishing;[2] nor had he the least taste for gardening or

[1] "It is very well known both to my pupils and my visitors, that few men are less idle than myself; and by many of my friends it will not be denied that a pretty considerable share of my time has been allotted to their writings. From my daily avocations, as an instructor, from my numerous, and I hope useful exertions, as a parish-priest, from the variety and extent of my correspondence, from the different affairs, about which I am either consulted or employed by different persons in different parts of the kingdom, I am often bereaved of the leisure, which would otherwise be dedicated to the prosecution of my studies, the relief of my spirits, and the preservation of my health."—*Reply to Combe*, p. 54.

[2] "*Daniel's Rural Sports*, 4to. plates.—The gift of Jockey Dr. Maltby to Jockey Dr. Parr."—*Bibl. Parr.* p. 478.

agriculture. His corporeal frame was robust and vigorous; but he had not sufficient agility to enjoy much the pleasures of walking. Though, during his later years, he kept his coach, and sometimes went in it, with a kind of state, of which he was sufficiently vain, drawn by four horses; yet, almost to the last, he generally preferred riding on horseback. He was often to be seen, on the road from Hatton to Warwick, or from that town to Leamington, moving slowly along, the most grotesque figure imaginable, wrapped in an old blue cloak, with coarse worsted stockings, and one rusty spur; his head covered with a huge cauliflower wig, and a small cocked-hat overtopping all; his servant preceding him about a dozen yards, either on foot or horseback.[1]

His constitution was so hardy, that he went out in all states of the weather, except in snow, of which he had the greatest dread; as he pleasantly describes in the following note to his friend Mr. Parkes, written in the hard winter of 1807:—"I begin to fear that it scarcely will be in my power to wait upon you to-morrow. My chief apprehension is lest I should catch cold, in encountering my inveterate and invincible enemy—snow. I bid defiance to frost, to rain, to wind and heat; but I am always worsted in my conflicts with snow. However, if possible, I will be with you, &c.—S. P."

Dr. Parr's nature was highly social; and he almost always spent his evenings in the company of his family and his domestic visitors, or in that

[1] New Monthly Mag. May, 1825.

of some neighbouring friends. He was fond of the pleasures of the table; and probably, in the course of the whole year, few days passed, in which he did not meet some social party, round the festive board, either at home or abroad. At such times, his dress was in complete contrast with the costume of the morning; for he appeared in a well-powdered wig, and always wore his band and cassock. On extraordinary occasions, he was arrayed in a full-dress suit of black velvet, of the cut of the old times, when his appearance was imposing and dignified.

After dinner, but not often till the ladies were about to retire, he claimed, in all companies, his privilege of smoking, as a right not to be disputed; since, he said, it was a condition, "no pipe, no Parr," previously known, and peremptorily imposed on all who desired his acquaintance. Speaking of the honour once conferred upon him, of being invited to dinner at Carlton House, he always mentioned, with evident satisfaction, the kind condescension of his present majesty, then Prince of Wales, who was pleased to insist upon his taking his pipe as usual. Of the Duke of Sussex, in whose mansion he was not unfrequently a visitor, he used to tell, with exulting pleasure, that his Royal Highness not only allowed him to smoke, but smoked with him. He often represented it as an instance of the homage which rank and beauty delight to pay to talents and learning, that ladies of the highest stations condescended to the office of lighting his pipe. He appeared to no advantage, however, in his custom of demanding

the service of holding the lighted paper to his pipe from the youngest female, who happened to be present; and who was, often, by the freedom of his remarks, or by the gaze of the company, painfully disconcerted. This troublesome ceremony, in his later years, he wisely discarded.

The reader will probably recollect, in the well-known story, his reply to the lady by whom he had been hospitably entertained, but who refused to allow him the indulgence of his pipe. In vain he pleaded that such indulgence had always been kindly granted, even in the mansions of the highest nobility, and even in the presence and in the palace of his sovereign. "Madam," said Dr. Parr to the lady, who still remained inexorable, "you must give me leave to tell you, you are the greatest—"whilst she, fearful of what might follow, earnestly interposed, and begged that he would express no rudeness.—"Madam," resumed Dr. Parr, speaking loud, and looking stern, "I must take leave to tell you—you are the greatest—tobacco-stopper in England." This sally produced a loud laugh; and having enjoyed the effects of his wit, he found himself obliged to retire, in order to enjoy the pleasures of his pipe.

Dr. Parr was accustomed to amuse himself in the evening with cards, of which the old English game of whist was his favourite. But no entreaties could induce him to depart from a resolution, which he adopted early in life, of never playing, in any company whatever, for more than a nominal stake. Upon one occasion only, he had been persuaded, contrary to his rule, to play with the late Bishop

Watson for a shilling, which he won. Pushing it carefully to the bottom of his pocket, and placing his hand upon it, with a kind of mock-solemnity, "There, my Lord Bishop," said he, "this is a trick of the devil; but I'll match him: so now, if you please, we will play for a penny;" and this was ever after the amount of his stake.[1] He was not, on that account, at all the less ardent in the prosecution, or the less joyous in the success, of the rubber. He had a high opinion of his own skill in this game, and could not very patiently tolerate the want of it in his partner. Being engaged with a party, in which he was unequally matched, he was asked by a lady, how the fortune of the game turned? when he replied—"Pretty well, madam, considering that I have three adversaries!"

[1] Those two very learned men, Mr. Markland and Dr. Clarke, fond, like Dr. Parr, of whist, were not equally scrupulous as to the amount of their stakes. The former, in a letter to Mr. Bowyer, thus writes: "The person you mention was formerly my acquaintance and great benefactor. I won a hundred pounds of him once at whist; and got it every farthing."

CHAPTER IX.

A.D. 1816—1820.

Dr. Parr's conversations—His gaiety and affability of manner—His powers of wit—Encouragement of modest merit—Kind consideration for inferior intellect—His colloquial harangues—His contempt of assuming ignorance—Horror of profane ridicule—Dislike of punning—Occasional severity of censure.

WITH the convivial pleasures, in which he so much delighted, Dr. Parr never failed to intermingle those of the intellectual kind, by the exertion of the extraordinary colloquial powers, with which he was gifted. Sincere, frank, kind, cheerful, and social, to him no joys of life were greater than those of free, interesting, animated conversation; in which learning disdains not to relax its brow, and to associate with gaiety and mirth; and in which grave discussion refuses not to admit the enlivening influence of the amusing tale or the merry jest. "The vigour of my animal spirits," he said of himself, "and the love I have for social intercourse, rarely permit me, when in company, to sit in sullen silence, or to keep a gloomy and watchful reserve, or to affect that pompous solemnity which some men assume, who wish the copiousness and solidity of their ideas to be estimated in a direct proportion to the paucity and feebleness of their words."[1]

[1] Reply to Combe, p. 71.

He was always, indeed, easy of access, prompt to reply, and forward to communicate. He told a story well; loved sportive wit; admired a spirited retort, even when directed against himself; and was always the first to catch the smile of pleasantry, and never the last to join in the roar of laughter.

When the company consisted of those only whom he knew and respected, and especially of those whose sentiments on the great subjects of religion and politics were congenial with his own; his conversation, released from all restraint, was truly delightful, and often highly instructive; abounding in acute and powerful observations, happily or forcibly expressed, in pleasing or striking illustration, in bold and brilliant repartee, and in well-drawn characters and curious anecdotes of distinguished men of his own or of former times. The topics were not always started by himself; he willingly followed at any time the lead of others; and taking up almost any subject suggested by them, he made it his own, and seldom failed to excite the admiration of all present, by the extent and accuracy of his information, and by the justness, the reasonableness, the strong sense, and often the deep reflection, which distinguished almost all his opinions. One,[1] who was aided by his instructions in youth, and guided by his advice in maturer age, and who always listened to him with the profoundest attention, in a letter to the writer, thus describes the effect produced on his mind:—"There were times,

[1] Joseph Parkes, Esq., author of "History of the Court of Chancery."

when the wisdom of his conversation excited in me the idea of nothing less than the inspiration of which we read in certain holy books."—"Et alta et divina quadam mente præditus."

"Though I have met many, if not most of my countrymen distinguished for literature or science," says Dr. Gooch, "I have seldom heard any thing equal to, and never any thing more striking than his conversation. It was spirited—often vehement—it surpassed the rest of the company, more in quality than in quantity; for while it was sufficiently distinguished by the value of the thought, or the felicity of the expression, there was never that everlasting flow, which sometimes overlays and smothers conversation. When he said any thing striking, it was accompanied by a dictatorial manner, an uplifted arm, and a loud voice; but you could perceive an under expression of humour, as if he was conscious, and meant it to be understood, that it was a piece of acting. In his opinions, there was a simplicity, a common sense, a dislike of refinement and paradox, which I was not prepared for; they were the sentiments of a man of good sense, sometimes very simply, sometimes very strikingly expressed."[1]

Before strangers he was often reserved; and though seldom silent, was cautious, on such occasions, in the choice both of his topics, and of the language which he employed in discussing them. "I do not allow myself," said he, "to converse upon every subject to which I have attended, before every man whom I meet."[2]—"I quite

[1] Blackwood's Mag. Oct. 1825. [2] Reply to Combe, p. 72.

shrink," he writes to a friend, "from the very thought of joining the large and promiscuous company, to which you invite me. This kind of society I have found, by experience, to be extremely inconvenient and unpleasant; and it would oblige me to submit to multiplied restraints, which prudence instructs me, in such company, to put upon my conversation." To another invitation, not perfectly agreeable to him, which came from a lady, he thus writes in reply, with good humour smiling through his anger:—"Dear H—, You have more than forty times heard me express my reluctance to meet strangers; and you must have frequently seen the inquietude I felt in their presence. However, I will come; and unless you, by your attempts at logic or at eloquence, put me into bad humour, I shall make a silent one, or a stupid one, of your party; or, if things go wrong, a bowing, and a soft-tongued, and a swift-removing guest. Dear H—, thou hast a demon, and art half-mad and quite bad; and so, farewell! Believe me, your angry friend, S. PARR."—"To Mrs.——, with Dr. Parr's frowns."

His learning, which was poured forth, so promptly and so copiously when required, Dr. Parr never suffered, on ordinary occasions, to appear at all; and the littleness of pedantry is, in no degree, to be imputed to him, in conversation at least, whatever may be said of his writings. He has been accused of speaking with too much complacency of himself; but such instances of vanity, never very frequent nor very obtrusive, may easily be pardoned in one, who could not be

unconscious of his own talents and acquirements; and who was perpetually receiving the tribute of their praise from writers of the greatest name, and from visitors and correspondents of the highest rank. Indeed, when he spoke of his learning, it was always as a claim, universally admitted; and to which, therefore, it was entirely unnecessary to assert his pretensions. There were, besides, a sincerity and a frankness in his very nature, which seemed to scorn disguise, and to spurn at the common restraints of propriety and decorum. Whatever emotions were strongly excited within, he was sure to express, especially when surrounded by his friends, with all the simplicity and openheartedness of a child; and, no doubt, he sometimes gave utterance, too inconsiderately, though not often very offensively, to the exultings of self-estimation, which most men endeavour to conceal from others, though all acknowledge to themselves. But if he did occasionally speak of his own powers of mind, and of his stores of intellectual wealth; at other times, throwing a glance over the vast field of human inquiry, he would say, with unaffected humility, that what he knew was nothing compared with what he knew not. When receiving the compliments, which his literary celebrity so often called forth, he has frequently declared, that it was not, so much, on that account that he valued himself, as on his solicitude to carry the high moral principles, which he admired, into the conduct of life.

He has been charged with the fault of talking too much, and leaving no room for others to speak.

But this is not much to be wondered at, and little to be complained of; when it is considered that those who gathered round him came for the very purpose of hearing him converse, and were seldom disposed to talk more than was necessary to keep the stream of conversation full and flowing.

If his manner, acquired in the long exercise of scholastic authority, was too dictatorial, yet it was not often over-bearing; and there was not an atom in his temper either of harshness, or of moroseness, or of contemptuousness. He rarely employed the keenness of his wit, or the caustic powers of his language for the purposes of annoyance; and he was seldom provoked to angry severity, and yet more rarely to scornful derision, except by presuming ignorance, by prating dulness, or, above all, by censorious bigotry. "I am far more addicted," he said of himself,[1] "to anger than to contempt. But if my censures are severe, I hope that my commendations are more frequent, and no less forcible. I am sure, too, that I have much oftener had reason to repent of my precipitation in praise, than of my injustice in reproach. Against the babble of conceited sciolists—against the clamours of saucy pretenders—against the decisions of pompous and officious dogmatists, I *do* indulge contempt." When such he met, then, indeed, he did not spare; nor rested till he had laid his adversary prostrate, or compelled him to submissive silence.

But in all other cases, he was kind and condescending even to men of the humblest intellect. He delighted to discover, and to bring into notice,

[1] Reply to Combe, p. 20.

modest worth; and always applauded generously, and sometimes lavishly, what he thought worthy of praise. Instead of exposing, it was much oftener observed that he patiently corrected, the mistakes of the ill-informed, or the ill-judging; and so far from taking advantage of the hesitation or confusion by which some men of good sense, in explaining their ideas, embarrass themselves, or perplex and distress others, he would come promptly to their aid, seize instantly their meaning, and clothe it in clear and intelligible language, with some such prefatory words as these—"This is what you mean;" or, "Now, you should put it thus."[1]

In the same spirit of kind consideration for others, when he saw a man, perhaps, of strong sense and of real worth, but of few words, hard pressed by another in conversation, he would fly, in the moment of difficulty, to his relief. As an instance, it is related that when Mr. C——, a man sparingly endued with diction, was pushed in argument beyond his strength, by the celebrated Sir James Mackintosh, Dr. Parr interposed, and rescued the weaker from the grasp of the stronger adversary. "Ah!" said Sir James, "it was a rescue, like that of Virgil's Æneas by a cloud; but it was a cloud of words." On another occasion, when the same powerful disputant was engaged in a colloquial contest, to which he was more than equal. Dr. Parr again interposed; observing, "Friend J— cannot talk you down, Jemmy; but he can think you down, Jemmy."

His stores of biographical and literary anecdotes

[1] New Monthly Mag. May, 1826.

were abundant; and, in relating them, dialogue and narrative were agreeably blended, in a manner peculiarly his own. Though he delighted most in the easy careless flow of unrestrained conversation; yet sometimes his discourse would take the form of a set harangue, extended to considerable length, and delivered with oratorical effect. Of this an instance occurs to the writer's recollection. He was dining some years ago at Hatton, in company with several clergymen; and among them was an Irish dignitary, who talked long and loudly of "our excellent church," of "our venerable establishment;" in whose fair face, it should seem, he could discover "neither spot nor wrinkle, nor any such thing."

Having suffered him to run the whole length of his line, with no other interruption but a smile, now and then, of pity, or a frown, sometimes, of displeasure, Dr. Parr rose at length from his seat; and, after puffing in clouds for a moment or two, laid down his pipe—then resting one arm on the table, and enforcing all he said, by the ponderous movements of the other, he broke out into a vehement declamation on the state of the church—painting in glaring colours the grievances under which "it was sick, though, he hoped, not dying" —especially in the unequal distribution of its revenues—in the mysticism of some parts of its creed—in the absurdity of some of its articles—in the servile spirit, too prevalent both among its higher and lower clergy—and in their obstinate resistance to the most reasonable and desirable improvements. He insisted that the church was

fast losing ground, both in the esteem of the more reflecting part, and in the affections of the great body of the community. "Unitarians," said he, "multiply and calmly persevere. Methodists multiply, and rage and swagger. High churchmen hate both and abuse both; and deny the necessity of reforming themselves."—"The church *is* in danger. I own it," said he, "but let *them* look to it who have brought it on; and who will not adopt the only method for saving us."—"Reform," cried he, roaring out with a voice that literally thundered, and assuming an attitude which seemed to defy all contradiction—"Reform! I say, is the only safety for our church. As sure as the uprooted tree must bend, or the tower undermined must bow—so surely our church must fall, unless it be *refixed* in the good opinion of the people." Then turning to the reverend dignitary, "Sir," said he, "I give you your choice—reform? or ruin?"—"and mark my words, within twenty years, that choice, which ever it be, must take effect." He concluded with giving as a toast, "The Church of England and Ireland! may it be delivered from all its enemies, and from undistinguishing admirers and extravagant encomiasts—of all its enemies the worst!"

That Dr. Parr was highly and sometimes fiercely indignant, when encountered by ignorance, talking with the confidence of knowledge, or folly aping the air of wisdom, must be known to all who have heard of him. The following instances are within the recollection of many of his friends.

He was insisting upon the importance of discipline, established on a wise system, and enforced

with a steady hand, in schools, in colleges, in the navy, in the army—when he was suddenly and somewhat rudely interrupted by a young officer, who had just received his commission, and was not a little proud of his blushing honours. "What, sir," said he, "do you mean to apply that word *discipline* to the *officers* of the army? It may be well enough for the *privates*."—"Yes, sir, I do," was the stern reply; "it is discipline makes the scholar—it is discipline makes the soldier—it is discipline makes the gentleman—and the want of discipline has made you—what you are." To another young man, by whom he had been much annoyed, he said, "Sir, your tongue goes to work before your brain; and when your brain does work, it generates nothing but error and absurdity." To a third, who was one of bold and forward, but ill-supported pretensions, he said, "B—, you have read *little*—thought *less*—and know *nothing*."

It happened in a large company that the question was proposed to him, and urgently pressed upon him, why he had not published more?—or something more worthy of his fame? The expressions of surprise and regret, which went round the company, he bore with perfect good humour; till at length a young scholar, jestingly, perhaps, but somewhat pertly, called to him—"Suppose, Dr. Parr, you and I were to write a book together?"—"Young man," he replied, "if all were to be written in that book which I do know, and which you do not know, it would be a very large book indeed!"

Even ladies were not spared, who incurred his displeasure, either by pertinacious adherence to the wrong in opinion, or by deficiency of attention to the right and the amiable in conduct. To one, who had violated, as he thought, some of the little rules of propriety, he said—"Madam, your father was a gentleman, and I thought that his daughter might have been a lady." To another, who had held out in argument against him, not very powerfully, and rather too perseveringly, and who had closed the debate by saying—"Well! Dr. Parr, I still maintain my opinion;" he replied—"Madam, you may, if you please, *retain* your opinion, but you cannot *maintain* it." To another, who had also ventured to oppose him, with more warmth of temper than cogency of reasoning, and who afterwards apologised for herself, by saying, "that it is the privilege of women to talk nonsense."—"No, madam," replied Dr. Parr, "it is not their privilege, but their infirmity. Ducks would walk if they could; but nature suffers them only to waddle."

Though a decided and ardent politician, Dr. Parr was seldom betrayed into the injustice of denying the real merits of those, to whom he was opposed; or of rejecting the fair palliations, of which their political delinquencies may, in many cases, admit: yet he was sometimes severe in his remarks upon public men, and especially upon those, who, in deserting their party, incur the suspicion of base dereliction of principle, even in despite of their own claim of acting from honest change of opinion.

Of a living senator of high powers and attainments, who had been guilty of some great errors, both in his public and private conduct, he said, "He is one of the most intellectual of God's creatures; but one half of his mind is employed in giving effect to his villany, and the other half in finding a shelter for it."—Describing the eloquence of a great orator and statesman, now no more, he said, "It was at best but a plausible and popular eloquence, which glitters with puerile points, which swells with tumid insignificance, which carries its bombast almost to frenzy, and mistakes the rash for the sublime."—Of another orator, still more recently deceased, undoubtedly the greatest of his time, Dr. Parr thought—that his style of speaking marked, too much, on some occasions, the declaimer from the schools, and, on others, the wrangler from the bar: and lamenting over his eloquence, when too often employed, as it once was, in giving speciousness to error, and the semblance of justice to wrong, he said to a friend—"Sir, his speeches are froth—sometimes sugared froth—sometimes peppered froth; but froth always!"

If there was one offence, more than another, which excited in Dr. Parr's mind feelings of disgust and disdain, it was petulant remark, or indecent wit, or vulgar abuse, directed towards religious subjects. He would listen, with candid attention, to calm and sober reasoning, even though pointed against the most sacred principles of natural or revealed religion; but with no patience could he bear "the effrontery of the libertine, the

arrogance of the scoffer, or the impiety of the blasphemer." How he felt upon such occasions, he has himself told in the following passage:—

"I have met with several persons, who were ready enough to confess, and even eager to avow and defend, their infidelity. I must acknowledge that their language, in my presence, at least, was decorous; and that their aim, as it appeared to me, was rather to vanquish by disputation, than to insult by profaneness. The yell of blasphemy never assailed my ears from more than one human voice, and that voice has long been silenced by death. Firmly, but not in the gall of bitterness, I bestowed upon the defender the discipline he deserved, for a most unprovoked outrage; and I have often thought it was well that a table stood between us; for he had the grim visage of a ruffian; and his hands, I know, had been imbued in the blood of a fellow-creature. *Εἰδὼς αὐτοῦ τὸ ὄνομα*, says an old writer, *οὐκ ἐπιμνησθήσομαι*. But I am glad he was not an Englishman."[1]

Once being in company with a young man of noble family, of much kindness of temper, and excellence of general character, but who had suffered himself, in an unguarded moment, to indulge his pleasantry at the expense of his better feelings, and had proposed to him, with an air of laughing levity, that question—"whether he thought, the cross on the back of the ass was really occasioned by our Saviour's riding on that animal into Jerusalem?"—Dr. Parr instantly replied, with knit brow and raised voice—"Mr. S. D., it would be

[1] Spital Sermon, p. 91.

well if you had a little more of the cross, and a little less of the ass!"

Some years ago, Dr. Parr was passing a few days with an old pupil, an eminent barrister, at his house in Staffordshire, when it happened that another visiting inmate was the celebrated H. C., Esq., a brother barrister. One day, a large company were invited to dinner, consisting, amongst others, of several neighbouring clergymen; of whom one was fresh from college, just initiated into holy orders, and strangely ignorant, or strangely forgetful of the little proprieties which regulate social intercourse, at least in the higher circles. This young ecclesiastic, whether conceitedly, for the purpose of display, or unseasonably, if with a view of gaining information, proposed to Dr. Parr question after question, on subjects of theology, much to the offence of the great divine, who exceedingly disliked the introduction of such topics in mixed companies, at festival entertainments. Not, however, deterred by the evident displeasure, with which his questions were received, or rather repulsed, he still persisted; and, among other inquiries, pressed, with peculiar earnestness, for an answer to the following:—"Whether Mahomet had ever seen the Christian Scriptures?" "Sir," answered Dr. Parr, coldly and tauntingly, "I have not the pleasure of Mahomet's acquaintance."—"But," resumed the querist, "Dr. Parr, do you think that Mahomet had seen only a false gospel, and the epistle falsely ascribed to Barnabas?"—"Sir, I have not the honour of knowing Mr. Barnabas either," re-

plied Dr. Parr, with increased sternness of accent and manner. But, nothing daunted even by this rebuff, the young inquisitive returned once more to the charge:—"Excuse me, Dr. Parr; but let me ask you, do you think that Mahomet had ever seen a true gospel or not?"—"Sir," answered Dr. Parr, greatly irritated, "if you *will* draw my teeth, why, then, to save my dinner, I must say that I think Mahomet had never seen a *true* gospel."—"And pray," said Mr. C., who had been looking on, watching, perhaps, with a little spiteful pleasure the old lion, vexed and chafed by the teazing buzz of the insect, calling out from the corner of the table where he sat—"And pray, Dr. Parr, did *you* ever see a *true* gospel?"

Unprepared for this new and sudden attack, Dr. Parr seemed for a moment confounded; and the attention of the whole company was anxiously directed towards him. But soon recovering himself, and rising from his seat, with an imposing air of dignity, and with a commanding voice of authority, he spoke thus:—"H. C., if *you* had ever seen a *true* gospel, you could not have understood the learned language in which it is written; and if you had seen that true gospel, and could have understood that learned language, *you* could not have comprehended the sublime character it delineates, or the pure morals it inculcates; and if you could have read that true gospel, and comprehended that sublime character, and those pure morals; yet, to shelter your own bad propensities and habits, *you* would have struggled hard to prove the character a fiction, and the morals a falsehood!"

It scarcely need be added, that all present were struck with mingled awe and admiration; the bold assailant was abashed, and sunk into silence, from which, during the evening, he could not recover; and after indulging in his usual deep potations, he was carried off senseless to his bed.

The following anecdote is told by one of Dr. Parr's pupils:—Of flippancy of remark on religious subjects he was highly impatient. He once, in my hearing, rebuked Mr. F——, a barrister, in good set terms. This gentleman had somewhat inconsiderately observed, that it was human authority which had put the seal of authenticity on the books of Scriptures; and that the councils of Trent and Nice had decided which were apocryphal, and which were not so. Dr. Parr with some difficulty heard him to the end of his sentence; when, after a most ominous puff from his pipe, he addressed him nearly in these words: "Mr. Frith, or Mr. Forth, or Mr. Froth—excuse me if I forget your name—I have not the honour of your acquaintance; and the specimen you have just given of your theological knowledge does not make me highly ambitious of it. Sir, give me leave to tell you, that you are as far from correct chronology in your remark, as you are from right reasoning. These two councils, which sat at widely remote periods of time, had nothing to do with the distinction of books, as at present received into our church. It arose from the consent of the early Christians, and is built upon the authority of the ancient fathers. You have given an opinion upon a subject which you ought not to have approached;

and have betrayed ignorance without modesty, and pedantry without learning. Leave these matters to maturer knowledge and sounder understandings. This advice I honestly give you. In the words of Lucretius I will enforce it:

> Ne mea dona, tibi studio disposta fideli,
> Intellecta priusquam sint, contempta relinquas."[1]

Of all the species of wit, punning was one which Dr. Parr disliked, and in which he seldom indulged; and yet some instances of it have been related. Reaching a book from a high shelf in his library, two other books came tumbling down; of which one, a critical work of Lambert Bos, fell upon the other, which was a volume of Hume, "See!" said he, "what has happened—*procumbit humi bos.*"—On another occasion, sitting in his room, suffering under the effects of a slight cold, when too strong a current was let in upon him, he cried out, "Stop! stop! that is too much. I am at present only *par levibus ventis.*" At another time, a gentleman having asked him to subscribe to Dr. Busby's translation of Lucretius, he declined to do so, saying it would cost too much money; it would indeed be "Lucretius *carus.*"

Speaking of this play upon words, he said that it betrays an intrinsic poverty in the language which easily admits it; and that the richest language, the Greek, was the least susceptible of it. That language was, he remarked, so copious, as to supply words for almost every shade or variety of thought, so as not often to require the use of the same word in different senses. Not, he added,

[1] Luc. lib. i. l. 47.

that there are no Greek puns. There are many, he said, in Aristæus, and some in Aristophanes. He instanced one in Ælian, which he thought tolerable. A loquacious traveller had been talking much of himself, and had tired every one present with his accounts of countries which he had traversed, and of places which he had visited, when a Grecian lady interposed, by observing that though he had just come from the Hellespont, there was one place, however, on that coast, in which it was plain he had never been. "What is that?" he demanded eagerly; "Sigæum"[1] was the answer; and the equivoque silenced him.[2]

If he was not displeased with this instance of an ancient, the following instance of a modern Greek pun extorted from him applause. He had been engaged in a warm debate with "his acute and learned friend," as he describes him, Mr. Payne Knight, who gained a considerable advantage over him, and said something by which he was so irritated, that he exclaimed, "Sir, this is not fair argument: it is downright impudence."—"True, Doctor," said Mr. Knight, "the Greek word for it is *Παῤῥησία*." In an instant, all his ill-humour disappeared. He was not only appeased, but delighted; and shaking his antagonist by the hand, cried out, "A fair retort! Sir, I forgive you! I forgive you!" and then laughed heartily.[3]

From the dignity of literary or other important discussions, he was never unwilling, especially on

[1] In the Greek *σιγὴ*, which signifies *silence*.

[2] New Monthly Mag. Dec. 1826.

[3] Ibid. Aug. 1826.

joining the ladies in the drawing-room, to descend to the level of ordinary conversation, on any little topics of the day or the place; delighting every one by the kindness and affability of his manner, and communicating to all the effects of his own gaiety and good-humour. Even on children he often bestowed his attention, and was glad to amuse and interest them, by some striking remark or pleasing story. He had a custom of sometimes taking them in his arms, and pronouncing over them a sort of benediction, apparently accompanied by a mental prayer, as if in their behalf.

The following note in reply to a much-esteemed friend, who often invited him to enjoy the pleasures of a social pipe, in a room of his house, of which he was fond, shows how much he was pleased with easy unrestrained interchange of thoughts on any or all the little occurrences of common and daily life:—

"My friend,—What you said to me about the smoking-cell vibrated to my very heart, as worthy of the kindness which, for many years, and upon many subjects, you had professed, and you had felt, and you had practically manifested towards myself. Yes, into the little room, of which you spoke so courteously, I will come: talk unreservedly, cheerfully, and abundantly upon any thing or nothing; and fumigate the ceiling, from the hot, and copious, and fragrant exhalations of my pipe."

The gay delight with which he always met company, and his desire that all should truly enjoy themselves, on such occasions, appear in the following note of invitation to a friend:—

"Dear Mrs. Edwards,—Do your duty on Monday. Bring your husband to dinner. Listen to Dr. B— about good, sound orthodoxy; to Mr. M— about the virtues of jalap and Leamington waters; to Mr. K— about the mysteries of oriental mythology, theology, and theogony; and to Dr. Parr, thin B—, and Jack B—, about any thing or nothing. You may also talk scandal or love, or both, with seven-petticoated bipeds. Farewell. —S. P."

CHAPTER X.

A.D. 1816—1820.

Dr. Parr's friends in his later years—Mr. Chandos Leigh—Mr. Webb—Dr. Maltby—Dr. Butler—Mr. R. Kennedy—Mr. Corrie—Mr. Bartlam—Mr. Coke—Mr. Roscoe—Duke of Sussex—Dukes of Bedford, Norfolk, and Leinster—Lord Holland—Lord John Russell—Mr. Rogers, &c. &c. &c.—Dr. Parr's admiration of female excellence in Mrs. Sheridan—Mrs. Opie—Mrs. Dealtry, &c.

WHILST Dr. Parr, advancing beyond the age of seventy, had, like all who approach the extreme limits of human existence, to lament the loss of most of his earliest, and many of his best friends; there were still many, in whose society he sought and found the enjoyments, which social intercourse always afforded him in so high a degree. Among these, in his immediate neighbourhood, besides his old friends, Mr. Greatheed, Mr. Tomes, and Mr. Parkes, were Mr. Twamley of Warwick, Dr. Middleton of Leamington, and the late truly upright and amiable Bayes Cotton, Esq. of Kenilworth; for whom, and for all the members of his large family,[1] he entertained a sincere and affectionate regard.

He had also, in 1813, the happiness of acquiring an excellent neighbour and friend, in the late J. H.

[1] "I give a ring to Samuel Cotton, Esq. of Basinghall-street, as a mark of my personal esteem for him and his family, and of my thankfulness for his meritorious kindness to my grand-daughters."—*Dr. Parr's will.*

Leigh, Esq.; who, about that time, came into possession of the noble mansion and vast estates of Stoneleigh Abbey; and, after his death another, in his son and successor, Chandos Leigh, Esq.:[1] of whom Dr. Parr expressed his opinion in the following terms—"a lively companion, an elegant scholar, a zealous patriot, and an amiable and honourable man." He often congratulated the friends of liberty in Warwickshire, on the support which their cause must derive from the residence among them of one, so ardently devoted to it, and possessing the influence, which rank and fortune always command; and most of all, when adorned and dignified by cultivated talent, and by pure and elevated character.

Another event of recent date, which Dr. Parr hailed, he said, "with swelling pride and thrilling joy," as happy for Warwickshire, was, the appearance of a zealous patriot, where it might be least expected, in the ranks of its gentry: among whom, perhaps, more than in any other county, the highest toryism, it is well known, thrives in all its vigour. This was Arthur Gregory, Esq. of Stivichall; who, rejecting the more confined and less generous views of those immediately around him, adopted as the result of his own inquiries, and avowed, from the impulse of his own high and independent spirit, the wiser and sounder principles, which derive the origin of all just govern-

[1] "*Three Tracts, &c.—Juvenile Poems, &c. by Chandos Leigh, &c.*—The gifts of the author, an ingenious poet, an elegant scholar, and my much-esteemed friend."—*Bibl. Parr.* p. 523.

ment from the will of the people, and place the true end of it in its fitness to secure and promote their freedom, their improvement, and their happiness.

The writer is ambitious to record in his pages the honour of another distinguished patriot, ardent, active, long-tried, well-proved, of whom Dr. Parr entertained a high opinion; and whose exertions in cherishing the sacred flame of liberty, especially in times when it seemed to be almost expiring, have conferred the most important obligations on Warwickshire. To none, living within the precincts of the county, would it be necessary to subjoin the name of Francis Canning, Esq. of Foxcote.

Though from the days of John Rous, the celebrated antiquary, who died in the reign of Henry VII., through a long succession of years, Warwick has produced no person of eminence in learning or science; yet now it may boast of having given birth to a man of genius and a scholar, in Walter Savage Landor, Esq., author of "Gebirus," and of "Idyllia Heroica," &c., and is still more known to the public as the author of "Imaginary Conversations:" a work generally and justly admired for the originality of thought, the depth of reflection, and the free and fearless spirit of inquiry, which it exhibits; and for the style, always animated, and often powerful, in which it is written. Mr. Landor has, for some time past, ceased to reside in his native town; but, whilst a near neighbour, he was a frequent visitor of Dr. Parr, at Hatton; who, in a letter of introduction to a literary friend, thus speaks of him:—"In the course of the summer, you will be called upon by Mr.

Walter Landor, who is going on a tour to the lakes. He is my particular friend. He is impetuous, open-hearted, magnanimous; largely furnished with general knowledge; well versed in the best classical writers; a man of original genius, as appears in his compositions both in prose and verse; a keen hater of oppression and corruption; and a steady friend to civil and religious liberty. I am confident you will be much interested by his conversation; and it is my good fortune to know that his talents, attainments, and virtues, amply compensate for all his singularities."

Warwick may also reckon with pride another in the number of its native sons, Mr. Badams, who has acquired much and deserved celebrity by great powers of mind, ardently devoted to the pursuits of science and the improvement of the useful arts. Among the excellencies to be recorded by the biographer of Dr. Parr, one is the care and the kindness, with which he always noticed and fostered retired, modest, and especially youthful talent and merit. Many are the young men whom, at different times, he received into his protection; whom he aided by his instructions, guided by his advice, and encouraged by his praise; and among these may be particularly mentioned Mr. Badams, and Wm. Lowndes, Esq. The former is now rising high in fame and fortune, as an ingenious, laborious, and successful chymist, at Birmingham; the latter has appeared with distinguished reputation, as a barrister, in the Court of Chancery; and few have done more honour to the sagacity which first discerned, and to the friendly anxiety and assiduity, which

afterwards watched and cherished the opening qualities of mind and character, which in these, and other instances, have since been displayed in their full expansion to the world.

The writer well remembers an interesting story told him by Dr. Parr, of a young man of promising abilities, whom he found in the station of a common servant; who, under his auspices, received an education sufficient to qualify him for entering into holy orders; who, in consequence of his strong recommendations, was regularly ordained by the bishop; and who is now a clergyman of the church, in the west of England. Other instances of a similar kind are well known to many of his friends.

Among those in his immediate neighbourhood, with whom Dr. Parr most frequently associated, and to whom he was most indebted for those little personal attentions which contributed to the ease and comfort of his later years, were the Rev. Elias Webb,[1] and the Rev. John Kendall. For some time past, the Rev. Dr. Wade[2] has been necessarily resident at Cambridge; yet he always rejoiced

[1] "*Virgilii Opera, cura et studio H. Justice.*—This volume was given to Dr. Parr by his much-esteemed neighbour, the Rev. Elias Webb."—*Bibl. Parr.* p. 695.

[2] This gentleman adopts for his model the subject of these "Memoirs," as the most perfect and attractive example of religious charity, which has been, in our time, exhibited. That he has largely imbibed the spirit he professes to admire, and that he is a disciple worthy of the master he has chosen to follow, is proved by his excellent "Letter to the late Mr. Canning," in which he nobly declares himself the advocate of unlimited toleration; and by another letter, which is here, with his permission, subjoined. It is addressed to the present writer;

when opportunity offered to renew his visits at Hatton, and was always received with the kindest welcome. Of other clerical friends, there were few in whose society Dr. Parr more delighted than in that of the Reverend Dr. Butler, Rann Kennedy, J. Corrie, and J. Yates.[1] The two former are distinguished members of his own church; and the two latter were not less the object of his esteem, because they belonged to another. As his attentive and obliging amanuensis, who resided for some time under his roof, Dr. Parr owed much to the services of E. H. Barker, Esq. of Thetford, formerly of Trinity College, Cambridge, and Editor of "Henry Stephens' Thesaurus."

But there was no one of his friends in whom he

who is sure that his readers, if capable in any degree of admiring generous sentiments of candour, clothed in the most graceful and engaging forms, will peruse it with high delight. "Reverend Sir,—A gentleman, who officiated for me a few Sundays ago, took occasion to direct an attack against those persons, who used the liberty, which, by undoubted right, they possess, of leaving the Church of St. Nicholas, for the advantage of being your auditors. I beg leave to assure you that such use of my pulpit was as disagreeable to me as it was unexpected. I wish my pulpit to be a place for delivering exhortations, relative to the great principles of our common Christianity, and not for uttering harsh or angry animadversions on the tenets or the conduct of those who may conscientiously dissent.—I am, Rev. Sir, with much respect, your obliged servant,

"A. S. WADE."

"Vicarage St. Nicholas, March 21, 1821."

[1] See a tribute to the memory of Dr. Parr, given by the Rev. Mr. Yates in a sermon delivered at the New Meeting-house, Birmingham.—App. No. VIII.

reposed greater confidence, and for whom he felt more affectionate regard, than the late Rev. John Bartlam, formerly his pupil, afterwards his almost constant domestic visitant; who devoted himself for many years, by every kind and prompt exertion of personal service, to his ease and happiness; and on whose death, which happened two years before his own, Dr. Parr said, and might well say, "that the loss of a companion so amiable, and of a friend so faithful, was to him irreparable."

Dr. Parr's love of social intercourse led him to seek the pleasures of it, beyond the limits of his own neighbourhood, by frequent excursions to the residence of distant friends; and so extensive was his acquaintance, that he found, in almost every part of the kingdom, those whose doors gladly opened to receive him. There were few of his numerous visits of which he was accustomed to speak with more satisfaction than those to Mr. Dealtry of Bradenham, Mr. Bartlam of Alcester, and Dr. Maltby of Bugden. It was impossible that he should not feel the honour and the pleasure of having been several times a welcomed guest at Arundel Castle, at Woburn Abbey, at Cossey Hall,[1] and in the mansion of the Princess of Wales at Blackheath.

But gratifying to him, above most others, were his visits to Holkham, the seat of Thomas William Coke, Esq.; in whose friendly regards he had the happiness to obtain a high place. Here he often passed several weeks, in the full enjoyment of all the pleasures which a princely abode, surrounded

[1] The seat of the present Lord Stafford.

by beautiful scenery, and splendid entertainments, graced and enlivened by well-informed and well-selected company, could afford. In a letter to his friend, Mr. Parkes, dated Holkham, August 22, 1816, thus in gay and animated strains his pen flows on:—"I arrived here on Monday; and here for some time I shall stay. Oh! you ought to be with us! in a mansion so magnificent—with banquets so hospitable—in society so enlightened, and interesting—and with a host so intelligent, upright, polite, magnanimous, and benevolent. How do I wish you were here!—S. P."

The pure and exalted character, traced by a few strokes in the above letter, is drawn with a stronger hand, and somewhat more at length, in the following dedicatory lines, beginning with what the distinguished patriot probably regards as not the least part of his praise. They are addressed to him, "as the personal and political friend of the late Charles James Fox—the faithful and independent representative of the county of Norfolk—the judicious and munificent promoter of agricultural improvements—the steady guardian of constitutional freedom—the resolute opposer of intolerance, corruption, and unnecessary war—a gentleman in his manners and spirit—and a Christian in his faith and practice."

Speaking of the "great commoner," as he loved to designate him, when his fair claims to the honours of the peerage had been the subject of discussion, Dr. Parr said, "Talk of titles! why, Coke of Norfolk is a higher title than any that kings can bestow!" A last grateful and admiring

testimony he has placed among the records of his "Will," in the few expressive words following: "To his honoured friend and patron, Thomas Coke, Esq. of Holkham, whose exemplary virtues in public and private life shed additional lustre upon his ample fortune and his elevated station in society."

But even the charms of Holkham scarcely exceeded, in Dr. Parr's estimation, the pleasures which his visits afforded him at Allerton Hall, near Liverpool, at that time the residence of William Roscoe, Esq.[1] The publication of "the Life of Lorenzo de Medici," as already noticed, led to an epistolary correspondence; and from that time Dr. Parr conceived and cherished the desire of forming a personal acquaintance with the author: but it was not till the year 1806 that a favourable opportunity occurred. Early in the spring of that year, for the first time, he visited Mr. Roscoe at Allerton: and how much he was delighted by the attentions which he received, and by the society to which he was introduced, he has himself expressed in a letter, dated Hatton, March 25, 1806, of which the following is an extract:—"Dear Mr. Roscoe,—I am now in my sixtieth year. I have conversed with the wisest and most learned of my contemporaries; and I say to you, with great sincerity, that the days, I spent with you and your family, were among the happiest days of my life.

[1] "*Thesaurus Cornucopiæ et Horti Adonidis Græce*, folio, &c.—This book was given me by my most enlightened and honourable friend, William Roscoe, Esq. of Liverpool. S. P."—*Bibl. Parr.* p. 268.

I shall remember you; I shall esteem you; I shall praise you; I shall bless you, one and all, again and again. Yes! dear sir, I am thankful to Heaven, for granting me such an intellectual and such a moral repast. I shall again be thankful, if I am permitted again to see you and your wife and children. I am, &c.—S. P."

A second visit to the same friendly circle, and to the same hospitable mansion, took place in the autumn of 1815; the pleasures of which Dr. Parr anticipated in the following letter, dated Hatton, Sept. 5, 1815:—"Dear and excellent Mr. Roscoe,—I am looking eagerly forward to the visit which I am to pay you at Liverpool; and most sincerely do I rejoice that my long-tried friend, and much-respected patron, Mr. Coke, is to be of the party. Now, dear sir, I will open to you a little of my views, with unfeigned and unusual gladness. I shall first sojourn with you at Allerton, and shall take care my stay be not tiresome to you. I have promised to spend two or three days with Mr. Martin. I shall give one day to Dr. Crompton, and another to Mr. Shepherd.[1] I very seldom preach, except in my own parish church; but, having lately made two sermons, I shall, perhaps, deliver them in your neighbourhood, if the Principal of Brazen-nose should be resident at Liverpool,

[1] "*Microcosmography, or a Piece of the World Discovered*, &c.—The gift of my learned friend, the Rev. Mr. Shepherd of Gateacre, Oct. 6, 1815. S. P."—*Bibl. Parr.* p. 377. Of the same friend Dr. Parr thus speaks in a letter to Mr. Roscoe:—"Give my best compliments and best wishes to my intelligent, high-spirited, and very honest brother pastor, Mr. Shepherd."

and think it worth his while to offer me his pulpit. I heard the other day from Mr. Coke. He will write to me again from Lord Anson's, and fix the day on which we are to set out. I am, &c.—S. P."

His renewed intercourse with a family, whom he so much esteemed, in company with his excellent friend and patron, and the enlightened society, which he met, rendered his second visit to Allerton Hall as delightful as the first. Thus he expressed his happy and grateful feelings, in a few lines of acknowledgment to his kind host and hostess:—"And now, dear sir, I must entreat you and Mrs. Roscoe to accept my warm and unfeigned thanks for the hospitable and friendly reception, with which you honoured me at Allerton. To the latest hour of my life shall I remember my tour, with joy and even triumph. Within the same space of time, never was so much happiness, intellectual and moral, crowded upon my mind. Within the same circuit of place, I never met with so many enlightened and interesting companions. As I lay great stress on all the little courtesies, which endear man to man, I beg you will remember me, in strong terms of tenderness and respect, to Mrs. and Misses Roscoe and your sons, to Mr. and Mrs. Martin and their little ones, to Mr. and Mrs. Shepherd, to Dr. Bostock, Dr. Trail, &c. &c. &c. I am, with high regard, yours,—S. PARR."

"Hatton, November 20th."

Among his distant excursions, one of the most frequent and most agreeable to Dr. Parr was a visit to the metropolis. Here, when his stay was

long, he usually went into lodgings, generally in Carey-street, near the residence of the eminent solicitor, and his own faithful legal adviser, Henry Hoyle Oddie, Esq. This gentleman was a profound admirer of Mr. Pitt, and the intrepid defender of all his measures. At his hospitable table, Dr. Parr was often engaged with him "in tremendous colloquial conflicts" on political subjects: on which occasions, says a friend who was sometimes present, "the violence of each was alarming; but they always parted in good humour."—"His understanding," said Dr. Parr, speaking of Mr. Oddie, "is one of the strongest I ever grappled with; and his heart is excellent: but, in politics, he is a fanatic."[1]

On his arrival in Carey-street, Dr. Parr soon found himself numerously attended by friends, who hastened to him with their kind inquiries and obliging invitations; and often by strangers, who were desirous, from the celebrity of his name, to be introduced to his acquaintance. During his whole stay, though extended to the length of five or six weeks, he was generally engaged to dine out every day, with some public or private party.

From the time of rising to a late hour in the afternoon, he usually remained at his lodgings; and during almost the whole interval, he might have been said to hold a levee, so great was the number, and so constant the succession of persons, who came to see and converse with him. Though he was delighted with all this homage, yet he

[1] New Monthly Mag. Aug. 1826.

would sometimes say with an arch smile, "How inconvenient it is to be so notorious!" In his morning dishabille, he was almost as regardless of appearances as in his library at Hatton; but this was carefully exchanged for all the pomp of the clerical dress, on going into company in the evening.[1]

There was another tax upon his time and his patience, which he was obliged to pay for the privilege of being "so notorious," in sitting to artists for his picture or his bust: of the former of which there are probably not less than eight or ten, and of the latter, three or four. But that this was a tax not very reluctantly paid, may appear from the following letter addressed to his friend, Mrs. Edwards:—

"London, June 11, 1813.

"Dear Mrs. Edwards,—I thank you for sending the important papers. I have taken care to have what you told me conveyed to the Princess of Wales. Perhaps, in a few days, I shall see her. I dine with a grand party to-morrow. How would you rejoice to see the picture for which I am sitting at this very moment! It is a half-length; and is admired by dukes, archbishops, bishops, lords, and ladies. To-morrow it is to be inspected by some of the royal family. The frame is grand, like those at Guy's Cliff.—Farewell!—To be sure, after all my fine doings here, I shall be quite stupid in the company of borough-babblers and country bumpkins. Oh! what would you give to ex-

[1] New Monthly Mag. July, 1806.

change the female for the male attire, and to be as rakish as I am here!—Once more, farewell!—The mark of × S. Parr."

About the same time, and much in the same strain, he wrote to another of his friends:—

"Dear Mr. P.—I hope this will find you in the best health and spirits. I am overwhelmed and distracted by the kindness of my friends. Actually, I have not one moment clear from the engagements of calls, letters, and visitings. I am sitting for my picture to one artist, who will soon finish it; and must sacrifice hours to another, who is equally anxious to take my visage. You do right to tell me of B—'s misfortune. I shall give him a guinea. Again, I repeat, never, never was I so overwhelmed by dukes, bishops, lords, ladies, baronets, and scholars. Your true friend,—S. P."

Among "the grandees," as Dr. Parr usually styled them, alluded to in the above letter, who honoured him with their notice, the first mention is due to His Royal Highness the Duke of Sussex, by whom he was graciously received on the terms, not of mere acquaintance, but of friendly intimacy. His reverential and grateful testimony to the illustrious character of the Royal Duke, ennobled more by his excellent qualities than by his elevated rank, Dr. Parr has thus recorded in his "Last Will:"—"I leave a ring, value five guineas, to His Royal Highness the Duke of Sussex, as a mark of my well-founded and unalterable respect for his highly-cultivated understanding, his exalted spirit, and his truly constitutional prin-

ciples, worthy as they are of an English prince, the son of my late revered sovereign, George III!'

On his part, the Royal Duke has proclaimed, in a manner worthy of himself, his high regard at once, for two eminent scholars and divines, distinguished in different ways, and attached to different religious communities—yet the object to each other of unfeigned esteem and affection—by placing, in his noble library at Kensington, as companion-pictures, the portraits of Dr. Parr and of Dr. Rees, painted by Mr. Lonsdale. Thus he has displayed the superiority of a mind, which, regarding all other differences as comparatively nothing, looks only to the great distinction of intellectual and moral excellence. When a friend of the writer, a member of the body corporate of London, well known for his attachment to the cause of constitutional liberty, and for his active exertions in its support,[1] was visiting the Royal Duke, in his library—having first viewed the fine portrait of Dr. Parr, he turned to that of Dr. Rees, and uttered some expressions of surprise and pleasure at the honour thus done to a divine not of the national church. The liberal and enlightened prince, speaking with fervour, exclaimed, in reply, "I love that good old Non-Con!"

Dr. Parr often talked with high delight of the attentions which he received from another member of the royal family, the Duke of Gloucester; who, though he has not pursued exactly the same bold and decided course of political conduct as his royal rela-

[1] Samuel Favell, Esq.

tive, is yet to be proudly numbered among the generous advocates of popular rights and liberties. On the death of the Duke of Grafton in 1811, the honour of being his successor, as Chancellor of the University of Cambridge, was conferred, to the great joy of all the friends of freedom, in opposition to some powerful party interests, on the Duke of Gloucester; and none watched the progress of the election with more solicitude, or witnessed its success with more satisfaction, than Dr. Parr. Thus writing to a friend, he expresses himself:—"I was much disappointed in not seeing you at Cambridge Installation. Perhaps there never was any public festivity, where so much good sense was united with so much good humour and good manners; or where learning, wisdom, and true patriotism, had so large a share with rank and fortune, in the splendid exhibition which adorned it. It was the triumph of a good cause: the triumph of personal worth in our Chancellor, and of independence in his constituents."—It must be added, that the Royal Duke was pleased to transmit, in a handsome and gratifying letter, his acknowledgments to Dr. Parr for his good wishes and his strenuous exertions, on the memorable occasion.

Next to royalty, of the high and the old nobility, always the object of his profound veneration,[1] Dr. Parr had the honour and the happiness to reckon, in the number of his friends, the late and the present Dukes of Norfolk, the late and the

[1] "Illum ordinem ab adolescentia gravissimum sanctissimumque duxisset."—*Cic.*

present Dukes of Bedford,[1] the late Duke of Devonshire, the first and the present Marquis of Lansdowne, the late Earl of Donoughmore, Lord Holland,[2] Lord Anson; and of those more recently raised to the peerage, Lord Erskine and Lord Hutchinson. Of illustrious commoners, friends of Dr. Parr, what more splendid names can be found than those of Mr. Fox, Mr. Burke, Mr. Windham, Mr. Sheridan, General Fitzpatrick, and Mr. Grattan?—though unhappily from two of these, as already noticed, during his later years, by the collision of political opinion, he was divided.

The *lumina civitatis* just mentioned, belong most of them to the age gone by. Of those of the present time, inspired by the same patriotic spirit, and guided by the yet more enlightened views which increasing knowledge continually unfolds, occur, in the list of Dr. Parr's friends, the following names, worthy of all honour—the Marquis of Tavistock, Lord John Russell,[3] Lord Althorpe, Sir Francis Burdett, Sir James Mackintosh, and Robert Smith, Henry Brougham, and Thomas Denman, Esqrs.

The three first of distinguished noble family,—

[1] "*Lord John Russell's Memoirs of the Affairs of Europe*, &c.—The gift of his Grace the Duke of Bedford. S. P."—*Bibl. Parr.* p. 411.

[2] "*Morcelli Inscriptiones.*—From his sincere friend, Vassall Holland. There is no writer on the subject of inscriptions worthy to be compared with Morcellus. S. P."—*Bibl. Parr.* p. 377.

[3] "Quis est illo aut nobilitate, aut probitate, aut optimarum artium studio, aut innocentiâ, aut ullo genere laudis præstantior?"—*Cic. Orat. pro Marcello.*

and more distinguished still for those qualities which, according to the Roman poet, constituted "nobilitas sola atque unica,"—are mentioned, in the "Last Will" of Dr. Parr, with profound respect "for their intellectual, their political, and their moral excellencies." He has there recorded, also, his esteem and gratitude towards "his honoured patron," Sir Francis Burdett; and his high regard for the four celebrated lawyers—no less celebrated as senators—whom he praises "for their talents, patriotism, and integrity."

Among the literati, whom his visits to London gave him opportunities of meeting, Dr. Parr always mentioned with marked distinction, Samuel Rogers, Esq.,[1] and Mr. Pettigrew, Mr. Burges, and Mr. Baly of Cumberland-place. The first he admired as a poet, and greatly esteemed as a friend; and the last he praised for qualities which few would appreciate at a higher rate than himself, "as an acute verbal critic, and as a skilful writer of Greek heroics." In the "Bibliotheca Sussexiana," lately published, Mr. Pettigrew has displayed his accurate and extensive knowledge as a bibliographer; and Dr. Parr owed to him many obligations for information on the subject, and for assistance in the purchase of books.[2] To his "learned friend,"

[1] "I give a ring in token of high regard to Samuel Rogers, Esq., author of the justly celebrated poem on the 'Pleasures of Memory.'"—*Last Will of Dr. Parr.*

[2] "*Pettigrew's Memoirs of Dr. Lettsom*, 2 vols.—*Pettigrew's Eulogy on Dr. Lettsom.*—The above two works were given me by my much respected friend, Mr. T. J. Pettigrew, surgeon, who purchased several books for me with great judgment. S. P."—*Bibl. Parr.* p. 408.

Mr. Burges, Dr. Parr was united, not only by the love of letters, but also by attachment to the sacred cause of freedom, as noticed in the following inscription:—"To the Rev. Samuel Parr, LL.D., the staunch friend and advocate of liberty, civil and religious, this play, 'Sons of Erin, or the Cause of the Greeks,' is sent as a parting memorial from the author, G. Burges."[1]

During a visit in London, in the year 1813, Dr. Parr became acquainted with one of the most extraordinary men of his time, Lord Byron. Though, on his first introduction, he was not very graciously received by the high-born poet, yet this was succeeded by other and more agreeable interviews; and Dr. Parr was led to form a more favourable opinion of his temper and manners. It is at least certain that he was always eager to render the homage of his praise to the elevated genius by which that nobleman was distinguished;[2] and that his writings were in the number of the very few works of modern poetry which Dr. Parr could be induced to read. His "Childe Harold," he thought, incomparably his best production.

It is well known that Dr. Parr was severely

[1] *Bibl. Parr.* p. 514.

[2] "Speaking of Lord Byron to a friend—'He holds my attention,' said Dr. Parr, 'and excites my feelings more strongly than any poet I ever read; except,' added he, after a short pause, 'the chorusses of Æschylus, and they make me mad.'—'Byron! the sorcerer! he can do with me as he will. If it be to place me on the summit of a dizzy cliff; if it be to throw me headlong into an abyss; or if to transport me into Elysium, or to leave me alone, on a desert isle—his power is the same!'"—*Monthly Mag.* Jan. 1826.

satyrized in the "Pursuits of Literature:" a work of great notoriety in its day; but which, as a virulent effusion of party-spirit, will probably soon pass into oblivion: and yet he always admired in its author the high attainments of the scholar, and the great powers of the writer. Regardless of the affront of which he had reason to complain, Dr. Parr was some years ago induced to solicit, in a letter to Mr. Matthias, the favour of his acquaintance; and the overture was received in the same spirit, in which it was offered. An exchange of literary presents, which was followed by other friendly civilities, is thus remembered and acknowledged by Dr. Parr in his "Last Will." I bequeath a mourning ring to James Matthias, Esq. of Middle Scotland-yard, as a thankful acknowledgment to him for having presented me with that magnificent copy of Gray's Works, which derives so large a share of its value from the taste, learning, sagacity, and moral principles of an editor, peculiarly qualified to do justice to the transcendental merits of such a scholar and such a poet as Mr. Gray."[1]

Writing, during one of his visits in London, to his friend, Mrs. Edwards, thus he exultingly describes the pleasures and the gaieties of his town life:—

"Dear Mrs. Edwards,—This is written by B—, whom I detain in London, that he may see some

[1] "*Gray's Works*, edited by T. J. Matthias.—Presentation Copy.—No editor ever surpassed Matthias: whom I consider one of the most accomplished scholars of the present day. S. P."—*Bibl. Parr.* p. 520.

of the fine sights, with an account of which he may regale your itchy ears, when he gets into the murky air of Warwickshire. I never was so dissipated, or so happy; and you shall hear some very fine things when I get home, if you behave prettily. On Tuesday, Lord Moira was of our party. When I saw his ingenuous countenance and majestic air, the tears came into my eyes. There were besides, two earls, one viscount, one baronet, three countesses, Mr. Goke of Norfolk, three ladies, one plain miss, and one *grave doctor*. Yesterday I was in company with Lord Byron: his manners are amiable, and his genius is exquisite. It was a delightful day: though the company consisted of —whom? Why, nothing but lords and authors; and *one man* of merit, poignant wit, and a very good scholar. Would you not consent to dress as we males do, for the pleasure of dining with Mr. Grattan, Lord Donoughmore, Lord Hutchinson, and other folks, who have brains as well as titles? God bless you and Mr. E. I am, &c.—S. P."

On occasion of another visit in London, much in the same strain, he writes to the same friend:—

"Dear Mrs. Edwards,—I write this to inform you that I am very well; and that my friends in town are more numerous than ever. I have seen the Duke of Bedford. I have dined with the Duke of Norfolk, and with the Duke of Gloucester, at his Royal Highness's mansion; where, I met Lord Erskine, who calls upon me to-day, to give me some books. I dined last Monday with Lords Donoughmore and Hutchinson; and met Mr. Grattan. He is by far the most wonderful man I

have yet seen. Drs. Lambe and Winthrop[1] wish me to dine with them. Never, never, never was I so suitably or so enviably situated, as in the hospitable house of Mr. and Mrs. Montagu. I am, &c. —S. P."

Dr. Parr was accustomed to speak with something of the gallantry of old times, of the intelligent and accomplished females, whom he had the pleasure to reckon in the number of his friends or acquaintance. In one of his early publications, he has noticed, with approbation, the higher rank in the scale of intellectual and moral improvement, and even of literary distinction, to which women, of late years, have successfully aspired. "They are no longer considered," says he, "as being what the God of heaven and earth never intended they should be—a useless incumbrance, or a glittering but empty ornament. They are found to be capable both of contributing to our convenience, and of refining our pleasures. Their weakness is, therefore, protected; their fine sensibilities become the object of a regard, which is founded on principle as well as on affection; and their talents are called forth into public notice. Hence the excellence which some of them have displayed in the elegant accomplishments of painting, music, and poetry, in the nice discriminations of biography, in the broader researches of history, and in moral compositions, where the subject is illuminated by the graces of an unaffected and natural eloquence. The truth of this assertion will be readily admitted in an age like our own, which may boast of an

[1] See vol. i. p. 219, 220.

Aikin and a More, a Sheridan and a Stewart, a Brooke and a Burney, a Carter and a Montague."[1]

The excellencies of female character, as presented to his own immediate observation, Dr. Parr was always quick in discerning, and fervent in admiring. Of Mrs. Sheridan,[2] the mother of the celebrated orator, the third among the names just enumerated, he often spoke in terms of high and enthusiastic praise. He said that he had several times seen her, and that she was "quite celestial." A monumental inscription, drawn up by him, commemorates the honour and the happiness of the husband, in having for his wife "the ingenious and amiable author of *Sydney Biddulph*, and of several dramatic pieces, which have been well received."[3] With equal or greater admiration, Dr. Parr used to talk of the first wife of Mr. Sheridan; and delighted to describe the extraordinary fascination of her person and manners, and the still more powerful attractions of her understanding and her heart. He cordially joined in the compliment of a distinguished prelate, that "she seemed to be the connecting link between angels and women." During his occasional visits in London, he generally passed a day or two with her venerable mother, Mrs. Linley, then living, at an advanced age, in Southampton-street, Covent-garden. He said that he could discern in her countenance many of the traits which he had admired in her daughter; and, in reference to her,

[1] Discourse on Education, p. 59. 77.
[2] Moore's Life of Sheridan, vol. i. p. 11.
[3] See App. No. III.

he remarked that a fine woman in years is viewed with the same sort of feeling with which an old Roman would behold the Temple of the Gods in ruins." [1]

Of the literary ladies of his time, whose works he praised, and in whose society he delighted, one was Mrs. Opie. "She unites in herself," said he to a friend, "qualities which we seldom see combined in the same female. She is well-looking; she writes well; she talks well, sings well, dances well; and is altogether not only a very amiable, but a very fascinating woman." [2] The writer, who had the pleasure of meeting, some years ago, Mrs. Elizabeth Hamilton, at Hatton, well remembers the cordial welcome, and the respectful attentions, with which she was received and entertained by her delighted host. Always animated in company, he seemed on that occasion to exceed himself in vivacity and gaiety of spirits; and to rejoice in the opportunity of doing honour to a lady of much literary fame; and still more nobly distinguished by the deep-fixed religious principles, and the high-toned moral sentiments, which marked her character. Dr. Parr entertained the highest respect for the genius and virtues of Mrs. Barbauld,[3]

[1] New Monthly Mag. Nov. 1826.

[2] Ibid. Aug. 1826.

[3] Some one said, in Dr. Parr's presence, that Mrs. Barbauld had written an excellent imitation of the style of Dr. Johnson. *Parr*—'She imitate Dr. Johnson! Sir, she has the nodosity of the oak, without its strength—the noise of the thunder without its bolt—the contorsions of the sibyl, without her inspiration.'"—*Dr. Gooch in Blackwood's Mag.* Oct. 1815. This

whose earthly course terminated nearly at the same time with his own. The opportunity of personal interviews did not often occur; but the writer, in the habit of visiting both, was often the bearer of messages of kind inquiry and friendly remembrance from one to the other.

Of one excellent lady, now living, Dr. Parr said, "she is for angels to admire, and for men to imitate;" and of another lady, "that her heart has the purity of crystal, without its hardness, and all its brightness, without any of its coldness." In the fly-leaf of "Rivarol-Discours préliminaire du nouveau Dictionnaire de la Langue Française," is inscribed as follows:—"This book was given to Dr. Parr by his beautiful, witty, sagacious, truth-speaking, warm-hearted, and unfortunate friend, Mrs. A. Green, of Lan-Saint-Frede, Monmouthshire."

Writing to a female friend, thus he expresses himself:—"My dear H—,—Your eyes would have started with tears of joy, if you had read a letter which came to me this morning from two enlightened and pure-hearted ladies. If my frame were stronger, earth would be, in my present condition, almost an anticipation of heaven: and to Him who dwelleth in heaven, my soul ought to be and is

speech, ascribed by mistake to Dr. Parr, was uttered by Mr. Burke. There is in it far more wit than truth. It is remarkable that, of all his imitators, in Dr. Johnson's own opinion, the best was Mrs. Barbauld: "for she had imitated," he said, "not only the cadences of his sentences, but the cast of his thoughts."

grateful for the exquisite and hallowed pleasure, He has enabled me to feel from the society of the great, the wise, and the virtuous.'

The following portraiture of female loveliness and dignity, shining forth with mild lustre in the character of a deceased lady whom he greatly venerated, is drawn with extraordinary beauty and energy. She was the daughter of Richard Langley, Esq. of Wykeham Abbey, in Yorkshire, and the relict of John Dealtry, M. D., once the highly-favoured pupil of Boerhaave, and afterwards an eminent physician in the city of York.

"The memory of this excellent woman was retentive: her judgment was exact; and the knowledge, which she had acquired from books, was both ornamental and useful; diffusing itself, without ostentation, over the gayest and the most serious subjects, and adapting itself without effort to the lighter and more important concerns of social life. Her penetration into the characters of those, with whom she conversed, was acute, not precipitate; and her remarks upon all their prominent and all their latent varieties were luminous from good sense, not dazzling from refinement. In the distinctions, which she made between merit and demerit, her understanding was neither misled by prejudice, nor warped by envy. Her praise was appropriate without exaggeration, and her censure was significant without asperity. Formed upon that plan of education, which prevailed in the reign of George II., her manners were agreeable and even impressive, from dignified ease and uniform propriety; and she united the most unruffled tem-

per with the most delicate sensibility. By promoting in her family and in her neighbourhood those innocent recreations, which are suited to the vivacity of youth and the cheerfulness of manhood, she threw around old age an aspect at once amiable and venerable. Her morals were not only blameless, but exemplary; and as her principles of religion were the result of judicious inquiry and frequent meditation, they were exempt alike from the weaknesses of superstition and the reveries of fanaticism. They softened the heart, whilst they enlightened the head. They regulated her actions in this world; and they elevated her hopes to a future and a better state. For more than the space of twenty years, she was afflicted with blindness; and for that of three years, with palsy. But these evils, which, among the generality of mankind, might have clouded the brightness of every joy, and deepened the gloom of every sorrow, were borne by her with the steady fortitude of a heroine, and the humble patience of a Christian. She retained her wonted relish for the pleasures of social intercourse: she preserved the unimpaired and ready use of her intellectual faculties; and with the assistance of her children, as readers to her, she obtained for her curiosity the choicest gratification, which books can supply: she was rescued from those alternate vicissitudes of melancholy and inquietude, which often accompany the loss of sight and debility of limbs; and to her habit of observation upon the events of earlier and happier times, she daily added fresh stores of information, and found in them fresh materials for

calm and solemn reflection. Surrounded by the respect of her acquaintance, by the gratitude of her domestics, by the confidence of her friends, and by the most tender affection and dutiful attentions of an eldest son, the only surviver of two infant brothers, and also of two daughters, all of whom had resided with her from their youth, and who felt their own happiness inseparably connected with the comforts and enjoyments of a most deserving parent, she sunk without a struggle, Aug. 23, 1812, under the instantaneous and silent stroke of that death, the approach of which she had long contemplated with unfeigned and unshaken resignation to the will of her Creator."

CHAPTER XI.

A.D. 1816—1820.

Comparative view of the three learned professions—Dr. Parr's preference of the medical profession—His opinion of the ancient physicians—Hippocrates, Celsus, Galen, &c.—His opinion of the modern physicians—Browne, Sydenham, Boerhaave, &c.—His medical friends—Dr. Percival, Dr. Arnold, Dr. James Johnstone, &c.—His opinion of the legal profession—His friendly intercourse with many of its distinguished members—Jones, Erskine, Romilly, &c.—His opinion of some of the church-dignitaries—His friends at Cambridge—at Oxford.

In the comparative view which he often took of the three learned professions, Dr. Parr thought the preference due, in many respects, to the medical.[1] "Whilst I allow," says he, "that peculiar and important advantages arise from the appropriate studies of the three liberal professions, I must confess, that in erudition, in science, and in habits of deep and comprehensive thinking, the pre-eminence must be assigned, in some degree, to physicians."[2] In the hearing, indeed, of the present writer, he has often declared that he consi-

[1] "The most desirable profession," said Dr. Parr, "is that of physic: the practice of the law spoils a man's moral sense and philosophic spirit: the church is too bigoted and stiff-starched; but the study and practice of physic are equally favourable to a man's moral sentiments and intellectual faculties."—*Dr. Gooch in Blackwood's Mag.* Oct. 1825.

[2] Reply to Combe, p. 82.

dered the medical professors as the most learned, enlightened, moral, and liberal class of the community; and though he often lamented the scepticism on religious subjects which some have shown; yet even this, he thought, might be explained upon principles, which evince the strength rather than the weakness of the human mind, contemplating under certain circumstances the multiplicity and the energy of physical causes. But if the "Religio medici," when weighed in the balance of the sanctuary, might in some instances be found wanting; yet he consoled himself, he said, with reflecting on the many instances in which there was certainly the deepest conviction of religious truth, not merely declared by an exterior profession, but displayed in all its best and happiest effects on the heart and the conduct. "In support of our sacred cause," he would often say, "might we not triumphantly appeal to such illustrious names as those of Sir Thomas Browne, Sydenham, Boerhaave, and Hartley, in days that are past; and, in our own times, to those of Gregory, Heberden, Falconer, and Percival?" [1]

There was no subject on which Dr. Parr delighted to converse more than on the character and the pretensions of the great men, who, at different times, have appeared in the medical world. Speaking of the most distinguished of all the ancient physicians, Hippocrates, he said that he had read much of his works, as much as any man in this country: and he thought that the duties of a physician were never more beautifully exemplified

[1] Reply to Combe, p. 83.

than in his conduct, or more eloquently described than in his writings. He often particularly noticed the attention which the great father of physic paid to the nature and properties of water, and its effects on the human frame. This he considered as a subject of far more importance to the medical practitioner than is commonly apprehended; and perhaps the observation was suggested to his mind, by recollecting the laborious researches, directed to that very object, by his much-respected friend, Dr. Lambe; begun during his residence at Warwick, and continued many years after his removal to London. Celsus he pronounced "a very wise man;" and said that his works ought not only to be read, but read night and day, by the medical student. His style, he said, is very good Latin; and if it were not so, he ought still to be read for the medical knowledge which he communicates. Almost all that is valuable in Hippocrates, he remarked, may be found clearly and beautifully epitomised in Celsus. In recommending to a young physician the study of Aretæus, a bold and decisive practitioner in the reign of Vespasian, whose works have ever been admired for the accurate description of diseases which they contain, and for the judicious mode of treatment which they prescribe—"Aye," said he, "if I could find one, with a mind like Aretæus, he should be my physician." Speaking of Dioscorides, distinguished no less as a botanist than as a physician, he said that he sometimes read his works, and always with pleasure, though it is often difficult to translate his words, especially in the description of plants.

Tournefort, Sibthorpe, and other travelling botanists, have taken, he thought, the only sure method of explaining the plants both of Theophrastus and Dioscorides, by diligent researches in the countries where they were originally found. He looked upon Galen as decidedly one of the most learned men who have ever appeared in the medical world; though inferior in other respects, especially as a pathological observer, to Hippocrates or Aretæus. The poem of Frascatorius, the celebrated physician of Verona, in the 16th century, being mentioned, Dr. Parr said, it was one of the most classical productions, which have appeared since the Georgics of Virgil; with which indeed for its melodious versification, its vivid imagery, and its noble sentiments, it has often been compared.

Descending from the ancients to the moderns, he often spoke in praise of the literary acquirements and professional skill of Sir Thomas Browne, Sydenham, and Harvey; but pre-eminently his favourite medical writer was Hermann Boerhaave; and upon his genius, his attainments, his important works, and his noble character, he was accustomed to expatiate, with almost rapturous delight. It was he that opened, Dr. Parr said, a new and splendid era in the science of medicine and chemistry: and to his instructions, delivered in his lectures and his writings, the wonderful discoveries and improvements of later times may be principally ascribed. Next to Boerhaave, the glory of the Dutch school of medicine, stood, in Dr. Parr's estimation, the contemporary and friend of Boerhaave, Dr. Mead, the illustrious ornament of me-

dical science in England; who was eminently distinguished, not only for his professional talents, but also for his literary attainments, and for his fine taste in all the arts which adorn and improve human life. The Latin style of his works, Dr. Parr said, is entitled to commendation: but, he added, though a good scholar, Dr. Mead was not skilful in writing Latin; and was therefore obliged to borrow the aid of Dr. Ward [1] and Dr. Letherland. [2]

In Dr. Freind he admired the man of profound erudition, as well as of extensive medical knowledge: and in reading his works, he always met, he said, the deep-thinking philosopher, as well as the elegant writer. Sir George Baker he considered not only as one of the best physicians, but also as one of the best scholars, and one of the best writers of Latin of his day; and readily yielded to him, in this last respect, the palm of superiority over himself. Dr. Akenside he extolled as a man of vast learning, as well as of high talent, but united, unhappily, with excessive pride. Cullen he thought a most extraordinary man; and said that he once intended to write his life. In Dr. Aikin he acknowledged elegance of taste and high cultivation

[1] "*Ad Middletoni de Medicorum Vet. Rom. conditione Diss. Responsio.* — By Ward of Gresham College, who, together with Dr. Letherland, defended Mead against Middleton, but unsuccessfully. S. P."—*Bibl. Parr.* p. 473.

[2] "*Reinesii Variarum Lectionum libri tres.* — Dr. Parr very much values this book; for it was once the property of the very learned Dodwell, of Wasse, whom Dr. Bentley pronounced the next scholar to himself, and Dr. Letherland, who was called the walking dictionary. S. P."—*Bibl. Parr.* p. 319.

of mind. Dr. Heberden he called "the amiable and accomplished author of the 'Commentaries,' or history of the diseases which came under his own observation, written in pure and flowing Latinity." Of Dr. Gregory, well known for his useful moral as well as medical publications, Dr. Parr remarked, "that his writings are extensively read, and that they do credit to the ingenuity, the sensibility, and the piety of the author."

With great and unfeigned respect, Dr. Parr cherished the memory of Dr. Percival, Dr. Arnold,[1] and especially of Dr. James Johnstone of Worcester, whom he describes "as a man of much intellectual vigour and various research,"[2] and of his son the accomplished and truly excellent Dr. James Johnstone;[3] whose life fell a sacrifice, at the age of thirty, to his humane and zealous discharge of professional duty, in visiting the prisoners, during the period of a raging fever in Worcester gaol. No medical practitioner ever acquired, within the same space of time, a higher reputation than this young physician; and his virtues, his talents, and the valuable services of his life, terminated under such affecting circumstances by his death, have secured for him a place in the grateful and honourable remembrance of the city

[1] "*Arnold's Case of Hydrophobia*, &c.—Ex dono eruditi auctoris. S. P."—*Bibl. Parr.* p. 462.

[2] *Bibl. Parr.* p. 391.

[3] *Account of the Medicinal Water near Tewkesbury, by James Johnstone, Jun.*—He was the elder and most ingenious son of the very ingenious Dr. Johnstone of Worcester. S. P."—*Bibl. Parr.* p. 634.

in which he lived and died, and of all to whom his name and his merits were, in any degree, known. A monument to his memory was erected in Worcester cathedral; for which the inscription in Latin was written by Dr. Parr.[1]

Of the members of the medical profession, whose friendship Dr. Parr cultivated, whilst living, and whom he has enumerated in his "Last Will" amongst the number of his friends, are, Dr. E. Johnstone, and Dr. Male, of Birmingham, Dr. Lambe, Dr. Bright, and Sir Anthony Carlisle[2] of London, Dr. Hill of Leicester, Dr. Bourne of Coventry, and his own medical attendants, Dr. J. Johnstone, Dr. A. Middleton, Mr. Blenkinsop,[3] and Mr. Jones. In the same solemn registry, he has recorded the high value at which he prized the friendship of "the very learned, scientific, and truly pious Dr. Falconer of Bath;" and of the eminently distinguished Dr. Holme, "who," says he, "in sincerity, in uprightness, in professional skill, in taste for reading classical authors, and in the knowledge of chymistry, zoology and English antiquities, has few equals among his contemporaries."

[1] App. No. II.

[2] "*Synopsis of the Arrangement of the Preparations in the Gallery of the Museum of the Royal College of Surgeons.*—This book was given me in Lincolns Inn Fields, by a skilful surgeon, a profound philosopher, a most animated writer, and a most valuable friend, Sir Anthony Carlisle. S. P."—*Bibl. Parr.* p. 476.

[3] "I give a ring to Mr. Blenkinsop of Warwick, surgeon, whose professional diligence and judgment have for many years contributed to the health and comfort of my family and my own."—*Dr. Parr's will.*

Of the legal profession, in its effect on the mind and the character, the reader is aware that Dr. Parr thought unfavourably. As its honours and preferments depend so little upon merit, and so much upon court-favour, he could not help trembling, he used to say, for the moral and especially for the political integrity of those, who entered into it. He often deeply deplored the subserviency, to men in power, amounting almost to sycophancy, not only of the law-officers, but even of too many of the judges; and often indignantly adverted to the remarkable fact that, during the last and the present reign, their decisions on all questions between the crown and the people, have been, with few exceptions, against popular rights, and in support of regal prerogative. In mentioning this last term, so much a favourite with the advocates of absolute authority, he would sometimes pause; and, with a smile, remark, that of all their arguments, none amused him more than those founded on prerogative; "because," said he, "the very derivation of the word, from præ-rogare, supplies of itself a clear and sufficient answer to them. In describing the state of the law, he condemned, with severity, the excessive attachment of lawyers to the barbarous institutions of ancient times, their pertinacious adherence to the most obvious errors and absurdities, and their obstinate resistance to all reformation of "that hideous mass," as he called it, "of iniquity, inconsistency and sanguinary cruelty, the criminal code."—"We are bad enough," he said, "in the church:—but the church is purity itself compared with the law:—

the accumulated abuses of which," he often insisted, "ought to be reprobated by every honest and reflecting man, as at once the shame and the curse of the country."

With this strong opinion on the defective and corrupted state of the law, and on the evil influences, to which all who engage in the study and practice of it are exposed, great in proportion would of course be his admiration of those magnanimous individuals, who have not only the virtuous principle to stand firm against the tempting seductions of professional honours and emoluments; but who have the strength and elevation of mind, to break from the trammels of long-established system—to soar above the powerful prejudices, which chain down the whole herd of practitioners to their hoary precedents and antiquated maxims, and to ascend to those large and enlightened views of jurisprudence, which lead to the true end of all just government, in securing and promoting the rights, the liberties, and the happiness of the governed. In this high class of illustrious individuals stand the distinguished names of Jones, Erskine, Romilly, Bentham, Mackintosh, Montagu, Brougham, and Denman, and all these, it was with pride and with joy that Dr. Parr reckoned in the number of his friends. Amongst many others, also, for whom he entertained the greatest possible respect, may be mentioned, Sir William Adam, Sir Thomas Plomer, Mr. Sergeant Wilde, Sir James Scarlett, Sir Nicholas Tyndal, Mr. John Williams, and Mr. Dwarris.[1]

[1] All these are respectfully noticed in Dr. Parr's will.

Among the liberal and enlightened members of the legal profession, who were honoured with a place in the friendly regards of Dr. Parr, the writer is proud to introduce into his pages the name of one of his own relatives, Barron Field, Esq., late judge of the supreme court of New South Wales. On assuming his official dignity in the distant province, over which he was appointed to preside, he was called to deliver an opinion on certain actions, to recover duties which had not been imposed by Parliament; and he gave it against the crown. So equitable and so reasonable did this opinion appear, that the governor of the colony, who had himself imposed the duties, acquiesced in it; and the crown-lawyers at home afterwards fully justified it. The writer cannot soon forget the high and delighted approbation, which Dr. Parr expressed, when he was informed of these acts of constitutional firmness and spirit, exhibited on the seat of justice; where, he was accustomed with sorrow to remark, we too often see the subserviency of the courtier, rather than the independence and impartiality of the judge.[1]

[1] "Cases have occurred, in which Mr. Justice Field has displayed a very independent judgment; and has proved that although he was ready to give effect to the public orders and proclamations of the governor, whenever he found them to be consistent with the laws of England, or to be justified by palpable necessity; yet he has never allowed his decisions to be swayed by any consideration of the personal wish of the governor, or the supposed influence of the government. Your lordship has been already apprised of Mr. Justice Field's refusal to receive actions in the supreme court for the recovery of duties on spirits, or imported goods, until those duties had received the sanction of the British legislature."—*Second Report of Commissioners of Inquiry in New South Wales*, p. 9.

Dr. Parr always spoke, with peculiar satisfaction, of his occasional intercourse with Charles Warren, Esq., chief justice of Chester; "who has often delighted me," he said, "by the shrewdness of his remarks, by the clearness of his reasoning, and by the great accuracy of his knowledge in the Latin language."[1] Of the late Mr. Serg. Lens, so justly regarded by the whole profession, and by every one who knew him, as a model of all that is honourable and dignified in the lawyer and the man, he has thus traced the character: — "His erudition, his taste, his correct judgment, his spotless integrity, gave additional lustre to the reputation, which he deservedly acquired by his professional knowledge."[1] He entertained, and he has expressed a high opinion of the present Mr. Sergeant Rough, "for his professional and classical knowledge, for his delicate sensibility, for his polished manners, and pure integrity."[1] To this gentleman he intended to bequeath a legacy of 100*l.*; but afterwards changed the bequest into a gift of the same amount presented to him during life. With exultations of pride and delight Dr. Parr often spoke of his acquaintance with the celebrated Jeremy Bentham, Esq., whom he describes as "the ablest and most instructive writer on the most difficult and interesting subjects of jurisprudence that ever lived."[1]

Mr. Butler of Lincolns Inn, eminent as a lawyer, and highly distinguished as a writer, has himself given an account of his friendly intercourse with

[1] Last Will.

Dr. Parr, in the second volume of his Reminiscences, lately published. "They frequently met," he relates, "at the houses of their common friends: the reminiscent could not but be gratified in seeing that Dr. Parr was pleased with his society; and even sometimes desired him to be invited to parties purposely made for him. The reminiscent uniformly found the Doctor instructive and agreeable: with strong prepossessions on some subjects; with kind and liberal feelings on all; loved and esteemed in proportion as he was known and justly appreciated; ever mentioned with esteem, and frequently with gratitude. He honoured the reminiscent by a bequest of a ring."[1] This account is given by Mr. Butler as introductory to "a correspondence" of some extent between himself and his learned friend—in the course of which some pleasing criticism on classical subjects occurs; and many remarks by Dr. Parr, chiefly complimentary, on Mr. Butler's publications in defence of the "Catholic faith," of which he is a bright ornament and a powerful advocate. Certainly, if any thing could reconcile a Protestant to the religious system, for which Mr. Butler pleads—a system so revolting to reason, so opposed to the rights of private judgment, and to the benefits of free inquiry—it would be the softened aspect under which that system is exhibited, and the tolerant spirit with which it is united, in his writings and in his conduct.

In the whole circle of the legal profession there were few who stood higher in Dr. Parr's estima-

[1] Butler's Reminiscences, vol. ii. p. 187.

tion than Robert Smith, Esq.,[1] member in the last parliament for Lincoln. He was educated at Eton; where he acquired fame, not only as a classical scholar, but as a principal contributor to a work entitled "The Microcosm," reflecting so much honour on the youthful writers engaged in it. From Eton he went to Cambridge, and entered of King's College. He is mentioned by Dr. Parr, among the learned academics,[2] whose numbers and whose merits justify, he thought, the application to the two universities of the praise bestowed by Cicero upon Athens, as "omnium fere doctrinarum inventrices, ubi dicendi vis scribendique, vel reperta, est vel perfecta."

Shortly after his appearance at the bar, Mr. Smith received a high legal appointment at Calcutta. On his return to England, he soon obtained a seat in parliament; but he greatly disappointed the expectations, excited by the extraordinary powers he was known to possess, when he appeared among the orators of St. Stephen's. He rose to speak; and after uttering a few sentences, sat down, and was never heard more.[3] With that anxiousness

[1] "*Homeri Opera, Gr. et Lat. curante Lederlino et post eum Stephano Berghlero*, 2 vols.—The gift of that most honourable, magnanimous, learned, ingenious man, Mr. Robert Smith, before he went to India in 1803. I value them exceedingly; for they were his constant companions. S. P."—*Bibl. Parr.* p. 175.

[2] "Τῇ ἀκριβείᾳ καὶ δεινότητι καὶ μεγαλοπρεπείᾳ, ᾗ ἐδοκιμοῦντος." —*Spital Sermon*, Notes, p. 110.

[3] "To Dr. Parr's most sagacious and most learned friend, Robert Smith, whose terrors in his first, and indeed only speech in parliament, quite overcame his wonderful courage,

to soften the pang of disappointment, which ever distinguished him, Dr. Parr soothingly said, on hearing of it: "Well! it is of little consequence. Smith can well afford to lose the portion of additional fame, which that speech would have gained him." In his "Last Will," bequeathing to him a ring, he bears his testimony to that "admiration with which he had ever contemplated in him erudition, genius, and magnanimity!"

The public have heard much of the friendship which subsisted between Dr. Parr and Sir James Mackintosh; and of the long interruption of that friendship, in consequence of some serious displeasure, which he, by whom it was excited, would probably now confess, not to have been wholly without just and reasonable cause. That displeasure, and the cause which excited it, are here alluded to, however, merely in justification of the part which Dr. Parr thought himself obliged, on that occasion, to take. Replying to the exclamation of an acquaintance, "What! you and Parr not friends! why, you were the idol that he worshipped!" when Sir James said, "That may be: but Parr is a furious iconoclast, who knocks down the idol he has set up!"—there was more wit

he used to apply one of Polemo's sayings — 'Gladiatores aliquando spectans, quendam æstuantem et horrorem præsentis exitii totius corporis sudore declarantem cum intueretur; talis est, experto credito, dixit miseria oratoris declamatorii.' The same remark has been made by Cicero concerning himself —'Equidem et in vobis animadvertere soleo, et in me ipso sæpissime experior, ut exalbescam in principiis dicendi, et tota mente et omnibus artubus contremiscam,' &c."—*Bibl. Parr.* p. 693.

than real force in the reply; since it cannot be denied that the idol, thrown down, was not exactly that, which had been set up.

It is pleasing to relate that the friendship, thus interrupted, was afterwards renewed; and the object of respectful and affectionate regards restored to its former place in Dr. Parr's estimation. Many are the testimonies he has borne to the talents, the acquirements, and the public services, of which he thought so highly; and to these is added, in his "Last Will," the following:—"I bequeath to Sir James Mackintosh, M. P., a ring, as a mark of my unfeigned respect for his deep researches in metaphysics, ethics, history, and literature—for his splendid eloquence—and for his meritorious parliamentary exertions, in mitigating the severity of the penal code."

Of the church, among the dignitaries, to whom Dr. Parr looked up with high and unfeigned respect, were Archbishops Sutton and Magee, Bishops Howley, Cornwall, Pelham, Burgess, Law, and Legge, and his own pupil, Bishop Alexander. Great similarity in literary pursuits and tastes, much harmonious concurrence in religious and political opinion, and an equal participation in the same noble spirit of candour and charity, drew close the attachment between himself and the excellent Bishop Bathurst. He delighted to speak of the "very learned" Bishop Kaye, the "amiable and accomplished" Bishop Ryder, the "kind-hearted and learned" Bishop Huntingford, and "the eminently learned" Bishop Blomfield, lately raised to the see of Chester.

But how disappointed and mortified would Dr. Parr have been, if he had lived to witness the first efforts of the last-mentioned prelate exerted, as a peer of parliament, and that too in opposition to his own decided opinion in former life, against the claims of a large portion of his Majesty's subjects to the rights which belong to them as men and Britons! On so plain a question of civil policy and religious toleration, involving, too, the integrity and safety of the empire; the determined resistance of so many of the clerical and of some other orders of the community, pretending to be "pars indocili melior grege," is the shame of the present age, as it will be the wonder or contempt of the next.

Of the state of the ecclesiastical bench, during his own time, speaking generally, Dr. Parr often said, that it comprised, indeed, no very great learning, no very brilliant talent, but much strong sense, much right feeling, and a large portion of the wise and just spirit of religious moderation. To express his idea of that moderation, turning to the present writer, whom, with affected concern, but with real good-humour, he usually designated "the inveterate non-con," or the "incorrigible heretic," he would say, "Sir, I do not believe there are more than two or three individuals on the bench, if so many, who would do even *such as you* the slightest harm." He always, however, bitterly deplored, as mistaken and mischievous policy, the opposition of the high dignitaries and the whole clerical body to all reforms both in church and state, and to all plans for the diffusion of know-

ledge, and the extension of religious and civil liberty. "Ah!" he would often mournfully say, "our venerable church is injured and dishonoured far more by its friends than its enemies."—"Yes," he would sometimes add, "if they go on so, much longer, they will force even me, who hate schism, to become a schismatic."

With these strong sentiments impressed upon his mind, it is easy to imagine the joy, with which, if he had lived, Dr. Parr would have witnessed the progress and the happy issue of the late parliamentary proceedings, which terminated in the repeal of the test and corporation acts; and that joy, it may be added, would have risen to the high and proud exultation, which all who are concerned for the honour of the church must feel, in observing that this important measure was not only not opposed, but approved and actively promoted, with few exceptions, by the whole bench of bishops; and approved also, in general, though not actively promoted, by the whole body of the clergy. "De nobis, quos in republica vobiscum simul salvos et ornatos, quoties cogitabitis, toties de incredibili liberalitate, toties de singulari sapientia vestra cogitabitis; quæ non modo summa bona, sed nimirum audebo vel sola dicere."[1]

There is one distinguished divine, in the church, towards whom Dr. Parr always felt and expressed the most extreme dislike and disapprobation. Even his sincerity in the profession of religious truth he called in question; and would never acknowledge him for a true and faithful son of the

[1] Cicero.

church. The present writer, having read and studied his theological works, with high satisfaction, was strongly disposed, from admiration of the author, to think well of the man; and in attempting to defend his character, and especially in asserting the value of his literary labours, he often found himself engaged in a warm contest with his illustrious friend. "He had once some right feeling," said Dr. Parr, "but he has long walked in a crooked path."—"Of his talents," he would say, "I will allow they are considerable, but not great: and of his learning, that it is something, but not much; and what little he has is second-hand, not derived from original sources, but from modern writers." Even upon one of the most acute, and probably most important theological, works of the last century, Dr. Parr, more from the impulse of his prejudices than from the dictate of his judgment, poured ridicule and contempt. On another ground, his censures, hurled against the distinguished ecclesiastic here alluded to, were more reasonable. "Sir," said he on one occasion to the writer, "will you pretend that our church owes him any obligation for the audacious attempt to prove that it would be endangered by the circulation of the Scriptures, if unattended or unexplained by the Common Prayer Book?"—"What an attempt!" he exclaimed, after a moment's pause, with a scornful expression, "why, it is as much as to say that the plain and obvious sense of Scripture is against us! If you, or any of your heretical crew had so said, we should have instantly rotorted, —a foul calumny! a wicked lie!"—"I say," con-

tinued he, speaking vehemently, "that publication was the act of a traitor, stabbing the breast which he ought to protect and cherish."—"And, sir," added he, "what I tell you, I have told him:—yes, himself!" and then he went on to relate the following story, which the writer has heard him repeat more than once or twice:—"When I visited him," said he, "at his own college, soon after the publication just mentioned, I reproached him bitterly for his disingenuous and unworthy conduct; and on parting with him at the college-gates, I laid hold of his coat-button, and looking him full in the face, said, 'For writing that book — I do not swear — but I use the word emphatically—you are a —— ——!'"

Occasionally he visited Cambridge; and he always returned from his excursions refreshed and delighted. This was the transient scene of one of the happiest periods of his life; and from the recollection of the pleasures and advantages which he there enjoyed, Cambridge kept a strong hold upon his respect and gratitude, to the latest moment of his existence. He was proud of belonging to that university, because, as he often observed, more unfettered freedom of thought and inquiry was admitted, and wiser and better plans of study adopted, than at Oxford; though it must be owned that some late important reforms have done much to remove the reproach, which had so long rested on that sister university.

At Cambridge, it was always with joy that Dr. Parr met his former associates, rivals, and instructors; though of all these, the number, with ad-

vancing life, must have been continually diminished, by removal and by death. But other friends succeeded in their places, and rendered his visits often highly interesting, and always agreeable. In a letter to Mr. Parkes, dated Cambridge, June 10, 1814, thus he writes:—"I never spent my time more agreeably; and yet, you may suppose, that my understanding and my memory have been severely exercised by the many learned men with whom I have had to converse, and sometimes to struggle." Speaking to his friend, Dr. Wade, who had mentioned his intention of going to Cambridge —"Aye," said he, "when I met you there in the summer of 1822, I had a delightful visit. Then I took Mrs. Parr with me to show her the university. I was most sumptuously entertained in the combination room of your college. Pray, remember me to Hornbuckle; and tell him I shall never forget his hospitality. We were all in high spirits; full of fun and glee. I think they did not dislike my company."[1]

Among his Cambridge friends, who stood high in his estimation, were, Dr. Davy, master of Caius; Dr. Cory, master of Emanuel; Dr. Thackery, provost of King's, the grandson of his own revered preceptor, formerly master of Harrow School; Mr. Brown, of Trinity; Mr. Woodhouse, of Caius; and the two learned Professors Monk and Dobree. Dr. Davy was, for a short time, Dr. Parr's pupil, and through life his devoted friend; of whom he has expressed his high opinion in these words of his "Last Will:"—"I give to Dr. Davy a ring, as

[1] New Monthly Mag. June, 1825.

a mark of my just, and therefore great respect for him, as a man of learning, as a man of science, and a man of integrity quite unsullied." Of Mr. Brown, in a letter of introduction to Mr. Roscoe, he thus speaks:—"He is a Whig; he is a scholar; he is a gentleman; and he is my friend."

Sometimes Dr. Parr visited Oxford, and though these visits were less frequent, they were scarcely less agreeable than those to Cambridge. It may be thought that he entertained an unfavourable opinion of the Oxford men, since he used to say, "they are very good men; but too orthodox in religion, too rampant in loyalty, and too furious in politics." It was, indeed, impossible that he should not look with disgust upon the efforts of lazy, prejudiced, and jealous minds, to shut out, from the first and greatest university, the light of increasing knowledge and improvement, and to paralyse the exertion, and stop the progress of human thought; yet he was ready to do justice to every individual instance of literary excellence, which appeared amongst its professors: and he acknowledged that he always found at Oxford many very wise and very worthy men, with whom he delighted to converse; and some of whom he was most happy to receive, on the terms of friendly and confidential intimacy. Among these, were the late Dr. White, professor of Arabic; the late Rev. H. Kett, of Trinity; Dr. Elmsley, of Alban Hall; Dr. Copplestone, provost of Oriel; and Dr. Vaughan, warden of Merton; and to them remains to be added the name of "his most learned, most wise, upright, and truly pious friend"—so he him-

self reverently designates him—Dr. Martin Routh, of Magdalen College.

It is of this learned scholar and excellent man that Dr. Parr thus writes to his friend, Mr. Roscoe:—"I have told you that I think the President of Magdalen, where I am now residing, the most learned ecclesiastic in England, and one of the best men in Christendom. He is nominally a Tory; but his sagacity, his knowledge, his integrity, his independence, and his benevolence, lead him to think and sometimes to talk with you and me. Yes!—you ought to be acquainted," &c.

It is of the same most revered and beloved friend, that Dr. Parr, in one of his printed works, has drawn the following portrait, traced with the outlines, no doubt, of truth and fidelity, though probably touched with the warm colourings of fond and affectionate friendship:—

"Why should I deny myself the satisfaction, I must feel in saying of him here, what of such a man I could say every where, with equal justice and equal triumph? The friendship of this excellent person, believe me, readers, will ever be ranked by me, among the sweetest consolations and the proudest ornaments of my life. He, in the language of Milton, 'is the virtuous son of a virtuous father;' whose literary attainments are respected by every scholar to whom he is known; whose exemplary virtues shed a lustre on that church, in which they have not been rewarded; and whose grey hairs will never descend to the grave, but amidst the blessings of the devout and the tears of the poor. He fills a station, for which other men are some-

times indebted to the cabals of party, or to the caprices of fortune; but in which he was himself most honourably placed, from the experience his electors had long had of his integrity, and the confidence they reposed in his discernment, in his activity, and his impartiality. The attachment, he professes to academical institutions, proceeds not less from a sincere conviction of their utility, than from a deep reverence for the wisdom of antiquity, in the regulations it has made, for preserving the morals of youth, and for promoting the cultivation of learning. His government, over the affairs of a great and respectable college, is active without officiousness, and firm without severity. His independence of spirit is the effect not of ferocious pride, but of cool and steady principle; which claims only the respect it is ever ready to pay; and which equally disdains to trample on subordination, and to crouch before the insolence of power. His correct judgment, his profound erudition, and his various knowledge, are such as seldom fall to the lot of man. His liberality is scarcely surpassed even by his orthodoxy; and *his* orthodoxy is not the tumid and fungus excrescence of prejudice, but the sound and mellowed fruit of honest and indefatigable inquiry. In a word, his mind, his whole mind, is decked at once with the purest crystals of simplicity, and the brightest jewels of benevolence and piety." [1]

[1] Sequel to a Printed Paper, &c. p. 108.

CHAPTER XII.

A.D. 1816—1820.

Public events—Effects of the victory of Waterloo on the temper of the English government—Large military establishments maintained—Continuance of the war-tax threatened—County-meetings at Warwick on the subject—Letter from Dr. Parr to the Lord Mayor of London—Continued suspension of the Habeas Corpus Act—County-meeting on the subject at Warwick—Ministerial attempts against the liberty of the press—Manchester massacre—Prosecution of Mr. Hone—Dr. Parr's intercourse with him—Dr. Parr's high opinion of Major Cartwright—Sir Francis Burdett's visit with Dr. Parr at Leam.

THOUGH the splendid and decisive victory of Waterloo raised, to the highest pitch of elevation, the military glory of Great Britain and her allies; and though its immediate result, in putting an end for ever to the mad career of the mightiest warrior, and the most daring oppressor, of modern times, was the subject of unfeigned joy to all the friends of social order and happiness; yet too soon was that joy changed, by the events that followed, into deep and mournful disappointment. It was by no means from the mere impulse of splenetic humour or mortified ambition that Bonaparte spoke—nor was his assertion unsupported by the truth of facts—when he declared that "the battle of Waterloo was as fatal to the liberties of Europe, as that of Philippi was to Rome; and, like that, too, pre-

cipitated the European states into the hands of a triumvirate, associated for the purposes of suppressing knowledge, destroying freedom, and re-establishing despotism through the whole eastern continent."[1] Even in England, the government caught something of the arbitrary spirit of the holy alliance; with which, by similarity of views and reciprocity of feeling, though not by express treaty, they seemed to be, at that time, too closely united.

Of this increased tendency to arbitrary rule, the first effect soon appeared, in the successful attempt of the ministry to keep up a large standing army, to the extreme distress of an impoverished nation, as well as in direct contradiction to the principles of the English constitution, and in utter defiance of all those ancient and well-founded jealousies, which, in better times, it was thought wise to respect and to cherish. This attempt was followed by another, happily not so successful; which was, to convert into a permanent source of revenue the tax on property, or rather on income; an odious and oppressive tax, originally introduced with a solemn pledge that, as by the necessities of war it was demanded, so with the return of peace it should cease.

This last attempt, so grossly outraging the public feelings, roused every where a spirit of determined resistance: public meetings were convened

[1] *Las Casas*, vol. iii. part iii. p. 67. Dr. Parr thought the "conversations" of Bonaparte, lately published by this and other writers, valuable lessons of most wise and sagacious policy.

in all parts of the kingdom; and among other places at Warwick. In calling this meeting, and in promoting all the objects of it, Dr. Parr took a leading part; as may appear from the following extract of a letter to Mr. Parkes, dated Feb. 2, 1815:—"I wrote about the requisition for calling a county-meeting to Mr. Taylor of Birmingham; and, in a very polite letter, he tells me he shall not be in Warwickshire, at the time of the meeting. I am glad to hear that Sir C. Mordaunt[1] is disposed to favour our petition. I depend upon early information of the day, fixed by the sheriff. I am confident that Mr. Canning[2] will do all that is right, in arranging the topics of the petition, and in selecting the speakers in the county-hall, &c.—S. P."

The meeting referred to was held at Warwick, Feb. 18, 1815, when the petition for the repeal of the obnoxious tax proposed by, Francis Canning, Esq. and supported by Sir C. Mordaunt, Sir R. Lawley, and others, was unanimously approved. The petitioners were not then successful; but, in the following year, their petitions were renewed, and the voice of the nation finally prevailed. On these occasions, it was remarkable, that the aristocracy, generally the friends, were found amongst the opponents, of the ministry; who did not scruple openly and reproachfully to ascribe their opposition to views of private, more than public interest; and Dr. Parr, too, thought that there were other objects, which might, with at least equal reason, have called forth their patriotic zeal.

[1] Then member for the county. [2] Of Foxcote.

For thus he writes to his friend, Mr. Parkes:—"Dear Sir—I send you the papers, which came to me yesterday from Mr. Horner. If I were concerned in preparing the county resolutions, I should avail myself of the important suggestions, which he has communicated; and I should certainly insist, far more copiously and more energetically, on the dangers of our large military establishments, than on the mischiefs of the property-tax. I am your sincere well-wisher,—S. P."

"Hatton, Feb. 28, 1816."

It is pleasing to relate that even in the metropolis, where it might be supposed that court-favour and ministerial patronage would necessarily obtain a powerful influence, a large portion of patriotic spirit, faithfully cherished and nobly exerted, has always appeared; diffused more or less amongst its various classes of bankers, merchants, traders, and never wholly excluded from its body corporate. Many who have attained to civic honours, have aspired also to the more resplendent honours, which irradiate the patriot's name: Sawbridge, Townsend, Combe, in days that are past, have been worthily succeeded, in our time, by Wood, Waithman, Goodbehere, and Favell. So deservedly high stood the first of these in the estimation of his fellow-citizens, that, at the close of his mayoralty in 1815, he was raised a second time to the dignity of chief magistrate; and thus the name of Wood becomes proudly associated with those of Barnard and Beckford, on whom the same high distinction was conferred, the one in the reign of George II. and the other in the early part of that

of George III. It was on the important occasion of his re-election to the civic chair, that Dr. Parr received an invitation to the grand festivities of the Mansion-house — to which the following answer was returned :—

"Hatton, November 1, 1816.

"My Lord,—Suffer me to thank your Lordship for inviting me to your dinner on the 9th of this month; and to assure you that, with pleasure and with pride, I should obey your polite and friendly summons, if I were not detained in Warwickshire by numerous and important avocations. I have not been an inattentive observer of the events, which occurred during your mayoralty; and most heartily do I rejoice that your peculiar merit has procured for you peculiar honours among your fellow-citizens, and is not only applauded by your zealous supporters, but acknowledged by your most determined opponents. Amidst the general and well-deserved praise of the public, you, perhaps, will allow me, as a man of letters, as an Englishman, and as a teacher of Christianity, to bear my testimony to such firmness, mingled with moderation, as you have manifested in your political principles, to such activity guided by good sense, in your official measures, to indignation so just against the profligate and obdurate, and to compassion so unfeigned towards the desolate and oppressed.—To vigilance, integrity, and benevolence in all the arduous duties of your station, you add other ornamental and other useful qualities; such, I believe, as are not very often found collectively in the chief magistrate of our metropolis.

Yes, my Lord, in Mr. Wood, I discern the generosity of a Barnard without his coarseness, the hospitality of a Beckford without his ostentation, the intrepidity of a Sawbridge without his turbulence, and the sagacity of a Townsend without his asperity.—I see that persons of the most exalted rank and the most unblemished characters attend your private parties; and, therefore, if the members of administration stand aloof from your public entertainments, you, my Lord, will smile at their illiberality; and every honourable man in the country will despise their perverseness and their rudeness. I trust, my Lord, your example will have its full influence upon the spirit and conduct of your successors; and I am sure that history will faithfully record the virtues, of which your contemporaries now experience the extensive and most beneficial effects. I shall not fail to drink a bumper to your health on the 9th of November; and I know that some of my enlightened neighbours are disposed to pay the same tribute of respect to your Lordship, as a wise magistrate and a steady patriot. When employed to christen a child of your worthy precursor, Mr. Combe, I once spent a very happy day with the late Mr. Fox at the Mansion-house; and in the expectation of equal happiness, I shall give you an opportunity of asking me to your table, if I visit the capital, in the course of the ensuing year. I beg of you to present my best compliments to the Lady Mayoress, and to Mr. and Miss P—; and glad shall I be, my Lord, to welcome you at my parsonage, whensoever you find your way into War-

wickshire. I have the honour to be, &c. — S. PARR."

Among other arbitrary measures, adopted by the ruling powers in England, about this time, the nation was roused to a sense of its wrongs and its dangers, by the repeated suspension, on the slightest pretences, of the *Habeas Corpus* Act; always proudly and justly regarded as the grand security for the personal liberty of the subject. Public meetings were, in consequence, convened, and conducted with a spirit worthy of Englishmen, in almost every part of the kingdom; and of these, one, very numerously attended, was held in the Shire-hall of Warwick, June 21, 1817, at which the Hon. Henry Verney, now Lord Willoughby-de-Broke, presided. The business of the day was opened, in a long and admirable speech, by Francis Canning, Esq.—who then proposed the form of a petition to both Houses of Parliament, praying them "to adopt such measures as might prevent the liberties of Englishmen from being sacrificed to the real, or pretended, but groundless, fears of his Majesty's ministers; and especially to resist every attempt that might be made to continue any longer the suspension of the act of Habeas Corpus." He was followed by Dr. Parr;' who observed that, "after the able and eloquent address, distinguished equally by its luminous method, its powerful argument, and patriotic spirit, just delivered by his excellent friend, little remained to be added by him." He wished it to be understood, he said, that though his signature, in consequence of absence from home, had not been affixed to the re-

quisition; yet that "the object of it he should ever approve, and support, with all the powers of his head and all the feelings of his heart." He condemned, in strong terms, the suspension of the act in question, "as a shameless and most flagrant violation of the most sacred and important rights of Englishmen;" and censured with indignant severity, "all the flimsy pretences which had been urged in its support, as an insult to the common sense of mankind." Concurring, as he did, in the words and the spirit of the petition, now proposed, he concluded with recommending it to the meeting, as worthy of their adoption; and, amidst the loud acclamations of a large majority, it was accordingly adopted.

But the nation had still other causes of serious complaint against the Liverpool-administration, especially in the new and alarming doctrine set forth by Lord Sidmouth, in a well-known circular, "that justices of the peace are empowered to arrest, and hold to bail, persons charged with libels, even though not previously declared such, by the verdict of a jury." It was a bold attempt to crush, or at least to check, the liberty of the press; and the credit which Lord Sidmouth had acquired for mildness of spirit and goodness of intention was greatly diminished by this and other obnoxious measures; and, most of all, by the unadvised act of writing an official letter of thanks to the perpetrators of the horrible massacre, which took place at Manchester, on the dreadful 16th of August, 1819. Certainly, an instance is hardly to be found in the annals of a civilised nation, of a

more cruel and cowardly assault made upon an unarmed multitude, by a military body, acting under the orders of the magistracy. Between three and four hundred were killed or wounded; and painful to reflect!—the barbarous massacre; if not previously projected, was afterwards openly approved, by the high authorities of the state!

The low and misguided policy of the same administration appeared in another affair of a different kind, which happened some time before, and which drew upon them no small degree of public contempt and reprobation. This was the prosecution of Mr. Hone, a bookseller in London; who was put upon his trial for three successive days, on three several indictments, charging him with libellous publications, consisting of political parodies on the Church catechism, and other parts of the Common Prayer Book. The practice itself, to say the least, is highly indecorous; and yet it was proved, on the trial, to be by no means unprecedented or uncommon; and instances were adduced, as in the case of the late Mr. Canning's poetry in the "Anti-jacobin," in which it was impossible to impute any profane intention to the writer or publisher. Mr. Hone conducted his own defence, with a presence of mind, with a research of literature, with a force of reasoning, and a fervour of eloquence, which called forth universal astonishment and admiration. On the first day, the charge was fairly left to the consideration of the jury, by Mr. Justice Abbott; but, on the second and third days, it was vehemently pressed against the defendant by Lord Chief-justice Ellenborough;

who, however, had the mortification to find all his efforts unavailing. The charge against the defendant was that of blasphemy; but the juries plainly saw that it was the satire upon themselves which the ministerial instigators of the prosecution disliked, and that their horror at profaneness was the mere stalking-horse, under which they thought to take a fatal aim at a political adversary. Three times a verdict of acquittal was pronounced; and three times the hall of justice and the adjacent streets resounded with the shouts of triumph from an immense multitude, anxiously waiting the issue of the trial. The public testified their sense of the hypocrisy of the prosecution, and of the extraordinary ability and firmness which Mr. Hone displayed, in his defence against it, by a liberal subscription in his favour.

In the spring of 1820, Mr. Hone was summoned to give evidence, on a trial at Warwick, in which the late venerable Major Cartwright was one of the defendants. On that occasion, Mr. Hone received many kind and flattering attentions from Dr. Parr; who always loved to contemplate talent, wherever it is to be found; and who conversed much with him, and invited him to partake of the hospitalities of Hatton-parsonage. In a note to a friend, he writes thus:—"Dear Sir,—Hone is a prodigy of genius and heroism. He dines with me next Sunday. Pray, come and meet him. You will be pleased with him. Yours, &c. S. PARR. —Hatton, April 2, 1820."

At the trial just referred to, it will probably be within the reader's recollection, that Major Cart-

wright, Mr. Wooler, and four others, were accused of a conspiracy to bring the government into contempt, by electing a legislatorial attorney for the town of Birmingham. They were all found guilty; though it is difficult to discover what crime they had committed, or against what law they had offended. The worst that can well be charged against the whole affair is extreme indiscretion or folly: and it may be questioned whether the folly or indiscretion, on the part of the accusers, was not almost equal, in making that the subject of a state prosecution, as treasonable, which was really fit only to be treated with silent contempt, as unmeaning and ridiculous.

Dr. Parr entertained great esteem and veneration for "the good old major," as he was often styled; and though as far as Mr. Fox himself from approving all his theoretical principles of government, yet he concurred entirely in the encomium which that eminent statesman pronounced in his place in parliament. "Major Cartwright," said Mr. Fox, "is a man whose enlightened mind, whose profound constitutional knowledge, whose purity of principle and consistency of conduct through life, place him in the highest rank of public characters."

During the short period of his attendance at Warwick assizes, Major Cartwright paid a visit to Dr. Parr at Hatton, where he was received with all that respect for his character, and that sympathy with his sufferings, to which he was so fully entitled. The strong feelings of his mind on the subject of the prosecution, Dr. Parr afterwards

expressed in a letter to the major himself, dated Hatton, September 15, 1820, from which the following is an extract:—"I really and avowedly think you a most injured man; and I lament the servility, the corruption, the intolerance, and the cruelty, of which so many vestiges are to be found among the dignitaries of my own order; and, I am sorry to add, among the ministers of public justice. Our infatuated rulers are blindly rushing into every outrage that has a tendency to accelerate revolution," &c.

Among the numerous witnesses summoned to appear on the trial of Major Cartwright, were Sir Francis Burdett, and Samuel Favell, Esq., one of the common-council of London; and the writer cannot deny himself the pleasure of recollecting a delightful day, passed in the company of these gentlemen, who did him the honour of accepting an invitation to dinner at Leam, where they were met by Dr. Parr, and a party of common friends. The number being small and select, the conversation freed from all restraint, soon became highly interesting and animated, especially on the part of the learned divine, and the illustrious senator. As might have been expected, at that turbulent season, politics were, with them, a leading topic of discussion; and the rashness and violence of the Liverpool-administration drew from both of them expressions of high indignation and abhorrence. Even the dreadful slaughter of unarmed and unresisting men and women at Manchester, they thought not so revolting to the feelings of justice and humanity, as the cool and deliberate

approbation of it, expressed in the sovereign's name, by Lord Sidmouth and his colleagues. Considered as the sudden and furious excess of zeal for loyalty, or alarm for public safety, it might have been apologised for, it was said, and pardoned. But to hold it forth as a legal and laudable act!—to adopt it as the measure of a regular government!—that, indeed, did appear to them horrible! What worse, it was asked, could be found in the summary justice, or the bloody executions, of barbarous states?

The memorable letter of Sir Francis Burdett to one of his constituents, on the subject just referred to, was not the less admired and applauded by Dr. Parr and all present, because it was so vehemently censured by the lovers of brute force and martial law; nor did the author of it express the least sense of shame or sorrow for having written it, though it had just been pronounced by a learned judge and a Leicestershire jury—grossly libellous.

Connected with the outrages at Manchester, was the trial of Mr. Hunt and others at York, which at that moment was drawing to its close: and on which the two illustrious guests of Leam thought they hazarded nothing in delivering the following opinion—that, from a view of the whole evidence, which had been published, it would be hardly possible to find a verdict of guilty; that, in case such a verdict should be found, the defendants could never, with any show of decency, be called up for judgment; but if so called up, that none but the mildest sentence could be passed, without offering a ruder shock to all the feelings of fairness

and equity, than the public mind could bear. Alas! for the honour of British justice! history must record that every one of these most reasonable expectations was falsified by the event!

Amidst the gloomy prospects, which at that time gathered round the country, as a source of relief and hope, Sir Francis Burdett expatiated, with the noble enthusiasm of a benevolent mind, on the vast and wonderful diffusion of knowledge, of late years, penetrating through the mass of society down to its lowest orders; and he threw out the following observation, which obtained, in a particular manner, the notice and assent of Dr. Parr and of all present—that, if hitherto the course of human improvement has been in a direction from the higher to the lower ranks, now the process seems to be exactly reversed; that men in the inferior classes, by means of good education and cheap publications, are rapidly rising in the scale of intellect; and that from them intelligence is "working its way upward," and forcing upon those of higher station the necessity of reading, inquiring, and reflecting. For, under such circumstances, it was contended, that, by the mere sense of shame, or the sheer love of superiority, in the absence of better motives, even the lazy and the stationary beings, with whom the privileged orders abound, will be impelled to mental exertion in discarding the ignorance, the errors, and the prejudices which degrade and disgrace them; and will find it impossible to keep their eyes closed against that increased and increasing light of knowledge, which shines and blazes all around

them. Thus, as Sir Francis explained his ideas in a better manner than the writer with his best recollection can do, the vast movement of the human mind advances, through the whole collective body, rapidly and eagerly in the lower and the middle classes; and, by an impulse chiefly derived from them, somewhat slowly, indeed, and reluctantly, but yet surely, in the higher.

Among other topics, the invaluable writings of that extraordinary man, Jeremy Bentham, being mentioned, Sir Francis Burdett declared himself his profound admirer and attentive reader; and when the strange singularity, the puzzling perplexity, and sometimes the almost impenetrable obscurity of his style were objected, Sir Francis avowed that he liked it the better for that very reason; because it imposed a severe exercise upon his understanding, and obliged him to pause and reflect. At all events, he insisted, that if, in exploring the sense of the author, the labour was great, it was always amply rewarded by the value of the discovery. To this latter reason, at least, if not to the former, all who have studied the important writings in question will cordially assent. Dr. Parr did not lose the opportunity of declaring the high veneration which he had always felt for one, whom he considered as the "wisest man" of his time; whose powerful and penetrating mind has anticipated, he said, the improvement of coming ages; and who, on the all-important subject of jurisprudence, has discovered and collected knowledge which will scarcely find its way to the great mass of human intellect, perhaps,

through the course of another century. On every occasion, he spoke with exulting pleasure of his friendly intercourse with Mr. Bentham; and in describing the warmth of their debates, he would say—"Ay, when we meet we often fight together like dragons." On his part, the greatest political writer was no less gratified by this occasional intercourse with the greatest scholar of his age. He once good-humouredly called him a "house-breaker," because when he had ordered himself to be denied to all visitants, Dr. Parr had several times effected a kind of forcible entrance; followed the servant, against his consent; pushed on his way into his master's presence; and had then held him in close conversation, for some hours in succession. It does not appear that even these violent intrusions were disliked; or that stricter orders were given to prevent them.

CHAPTER XIII.

A.D. 1816—1820.

Death of Bishop Watson—His autobiography—His plans of ecclesiastical reform—Approved by Dr. Parr—Death of Mr. Sheridan—Dr. Parr's opinion of his biographer—Their interview at Hatton—Death of the Princess Charlotte—Dr. Parr's funeral discourse on the occasion—Death of Dr. Combe—His character—Biographical notice of Dr. Burney—His epitaph written by Dr. Parr—Death of Sir S. Romilly—Dr. Parr's intimacy with him—Death of Sir P. Francis—Dr. Parr's opinion respecting the authorship of Junius' Letters.

In the month of July 1816, died, at an advanced age, the truly excellent Dr. Watson, Bishop of Landaff; of whom it will long be remembered and repeated, as a tale of shame and reproach to the dispensers of ecclesiastical preferment during the reign of George III., that, with the strongest claims to the highest promotion, which talents, learning, exalted character, and important services can establish, he was doomed to remain for thirty-five years in possession of the poorest bishopric, utterly excluded from the prospect of farther advancements. In the history of this eminent prelate, and that of the subject of these Memoirs, stands glaringly exhibited the fact, so unpropitious to the well-being of the church, that its emoluments and dignities are the appropriated rewards, not of moral or literary excellence, but of political subserviency,

and court-sycophancy. In such a state of things, can it be denied that the national establishment is grossly perverted from its proper and professed object, as an institution for religious purposes; and turned into a vast machine of state policy, injurious in its operations to the independence and respectability of the clergy, and to the rights and interests of the church and the country?

Soon after the death of Bishop Watson appeared in one 4to. volume, "Anecdotes of his Life," written by himself; of which Dr. Parr always spoke in terms of high approbation. He considered the book not only as a pleasing delineation of the life of a scholar, emerging from obscurity, and rising to distinction by his own exertions; but also as a valuable record of sound, just, and reasonable opinions, on all the great questions of the times, most intimately connected with the stability and prosperity of the church, with the honour and welfare of the nation, and with the improvement, the order and happiness of the world. He admitted, indeed, that there is a want of dignity in the frequent and fretful complaints of ministerial neglect, which occur in these volumes; and yet, he would often candidly add—"we must remember, however, that they were by no means *causeless* complaints:" and whilst he allowed that the biographer sometimes talked too complacently of himself, he would often urge the fair consideration that, where conscious merit is shamefully underrated or overlooked, the language of self-vindication will be apt insensibly to run into that of self-commendation. "O yes!" he once said, speaking

energetically, "the bishop's claims were great—even if he did, in some degree, 'make foul the clearness of his own deservings,' as Shakespeare has it, by publishing them too pompously."

In the Bibliotheca Parriana, twice is Bishop Watson censured by Dr. Parr, with some severity, though, as the writer thinks, with little reason, because he has admitted into his catalogue of books for the use of theological students a work, entitled "An Essay on the Nature and Existence of the Material World;" a work "of which the principles lead," says Dr. Parr, "to unqualified scepticism in natural as well as revealed religion."[1] There is, indeed, little doubt that the admission complained of, was a mere act of inadvertence, easily pardonable in the selection of so large a number of books: yet, supposing the work in question was *designedly* admitted, and even recommended, where is the ground of censure? Upon the principles of fair and free inquiry, ought not the young student to be directed to read the ablest books, and to examine and weigh the strongest reasonings, on all sides of all important questions? And would not the very attempt in this enlightened age, to suppress opinions, and to stifle argument by concealment, no less than by force, be

[1] "It is a curious fact, that the Bishop of Landaff gravely recommends this very work, as likely to please those who have a turn for metaphysical inquiries. I suspect he had hardly read beyond the title-page."—"This book is negligently recommended in Bishop Watson's list of books for young students in divinity! Risum teneatis, amici! S. P."—*Bibl. Parr.* p. 446. 654.

regarded as unjust,—scarcely, indeed, practicable even if just?[1]

Bishop Watson was most of all admired and applauded by Dr. Parr, in his character of the ardent and intrepid advocate for unlimited toleration to all without the pale of the church; and for reform and improvement, carried to a wide extent, within it. In a charge delivered in 1792, speaking of the test and corporation acts, thus the bishop expresses himself:—"There seem to me but two reasons for excluding any man from office; the one, want of capacity; the other, want of attachment to the constitution of the country. That the dissenters want capacity will not be affirmed; that they want attachment to the civil constitution of the country, has been asserted, indeed, by many, but proved by none;" and, therefore, his inference is, that "all laws of exclusion against them are oppression." On these principles, Bishop Watson nobly acted, when, at the request of Mr. Pitt, the subject of the test laws was taken into consideration by the bishops in full assembly. On that occasion, in opposition to the whole bench, with the single

[1] "Another instance of the same unreasonable and disingenuous attempt to suppress opinion by concealment occurs in the following entry:—'Livre des Trois Imposteurs'—'Traité des Trois Imposteurs'—Both lettered on the back 'Ἀῤῥητα καὶ Ἀόρατα.' These two books are scarcely to be met with, and Dr. Parr being offered the choice of one or the other, thought it more discreet and becoming for himself to keep both; and thus far prevent the diffusion of a dangerous opinion. Dr. Parr is very anxious that such books should not go abroad, and fall into the hands of young or mischievous persons."—*Bibl. Parr.* p. 686.

exception of Bishop Shipley, he gave his unhesitating vote for their repeal; and he carried the same just principles into his view of the Catholic question, as noticed in a former page. "I make no secret of my opinion," says he, "that the cordial reception of the Catholics and dissenters into the bosom of the constitution, by the extinction of all disqualifications, is not only due to them, but is become necessary to secure the independence of the empire, and the safety of the country."[1]

The plan of ecclesiastical reform, proposed at different times by Dr. Watson, and approved, for the most part, by Dr. Parr, embraced within it almost all the great objects to which the hopes of many of the best friends of the church have been long and anxiously, but hitherto vainly, directed. It begins with a project for the more equitable and reasonable appropriation of its revenues, by equalising the bishoprics, and by reducing the very rich, and augmenting the very poor livings. It recommends, as the best means of terminating perpetual litigation between the parish and the priest, a commutation of tithes for land of equal value; and it strongly urges the necessity of strict prohibitory laws, to remove those scandals of the church—pluralities and non-residences. The plan proposes also the abolition of all subscription to human articles of faith; the revision of the thirty-nine articles; the amendment of the liturgy; the exclusion of the Athanasian, if not of the Nicene Creed; and the introduction of a corrected version of the Scriptures. Concurring, generally, in these views

[1] Watson's Anecdotes of his Life, vol. ii. p. 433, 8vo. ed.

of the wise and enlightened prelate, Dr. Parr used to say that, with some such plan of reform, adapted to the state of times of increasing knowledge, the church would stand and flourish for ages; but with no reform, no improvements—whilst improvement is rapidly advancing every where else—is it possible to hope for it, he would ask, a duration of even "twenty years" to come?

In the same month of July, in the same year, 1816, with the interval only of a few days, the state was deprived, as before the church had been, of one of its brightest ornaments. This was Mr. Sheridan, the early pupil and the constant friend of Dr. Parr, whose youthful genius he contributed to foster; whose career as a writer, a senator, an orator, as the leader of a party, and the counsellor of a prince, he watched, with mingled delight and solicitude; whose character, exhibiting in strong contrast its lights and its shades, he marked with blended admiration and regret; and whose death, attended with so many melancholy circumstances of destitution and distress, he lamented in bitter sorrow, not wholly disconnected with some keen feelings of indignation, directed towards those from whom relief at such a crisis might well have been expected. Most of the great faults imputed to Sheridan, may be traced to his wants and his debts; and when these are remembered to his disadvantage, it should always at the same time be recollected gratefully by his country, that had he been less sincerely or firmly devoted to her cause, "he might have died a rich apostate, instead of closing a life of patriotism in beggary; he might,

to use a fine expression of his own, have hid his head in a coronet, instead of earning for it but the barren wreath of public gratitude."[1]

These last are the words of his recent biographer, the Anacreon of Ireland, a philosopher and a patriot, as well as a poet, whose "Memoirs of Sheridan," though assisted by some communications from Dr. Parr, were not published till after his decease. But what the learned divine thought of the biographer himself, he has thus expressed in his last will:—"I bequeath a mourning ring to Thomas Moore, Esq., who stands high in my estimation, for his original genius, for his exquisite sensibility, for his independent spirit, and for his incorruptible integrity."

Among the published "Recollections" of one of Dr. Parr's friends, are given the following notes of a visit, when Mr. Moore was for the first time introduced to him at Hatton:—"The poet of freedom," says the narrator, "was of course animated and brilliant; and Dr. Parr was highly delighted with him." Speaking of the "Fudge Family," Dr. Parr declared that he had been much amused with it; but seemed humorously to think an apology necessary for reading it. "It is seldom," he said, "that I read modern books."—"No, no," added he, "but I have all these in my head;"—pointing to the vast collection of learned books stored up around him. Near the close of the visit, he desired his lady to join with him in expressing the sense she could not but entertain of the extraordinary merits of their visitor: and when she hesitated from diffidence, he exclaimed in his ener-

[1] Moore's Life of Sheridan, vol. ii. p. 492.

getic manner,—"She can't speak; but I'll tell you why—she is fascinated." At parting, he presented a volume of Latin poetry of the middle ages to Mr. Moore, who seemed to set a great value on the gift;[1] and who has thus expressed his opinion of the giver:—"to the massy erudition of a former age, he joined all the free and enlightened intelligence of the present."

The 6th of November, 1817, is marked with mournful distinction in the annals of England, as the day on which happened an event, universally and justly regarded as a national calamity. This was the premature and melancholy demise of the Princess Charlotte, the heiress of the crown, and the pride, the hope and the joy of the nation. Never, perhaps, amidst the snares of grandeur, and especially of royal grandeur, did human character stand, in the general estimation, higher than that of this young princess; and the display of early excellence carried forward the fond expectations of all to a reign of talent and virtue, of happiness and glory. In the sorrows of a whole afflicted people, tributary to departed greatness and goodness, few participated more largely than the learned curate of Hatton: who, following the general example, addressed to his parishioners a pathetic and instructive discourse, on the affecting occasion. Though delivered in the morning of the Sunday, subsequent to the funeral, yet, to heighten the effect, the windows of his church, by his order, were closed; and the whole service was performed by the light of candles. Dr. Parr carried to a great length his opinion of the salutary

[1] Monthly Mag. Jan. 1826.

effect, produced by exterior rites and forms; and thought that the sentiment of devotion need not disdain to borrow aid from the influence of solemn pomp and ceremony, acting through the medium of the senses, and the imagination, on the mind.

Early in 1817 died at London, in his seventy-fourth year, Charles Combe, M.D., the fellow-pupil at Harrow, afterwards the intimate friend, and subsequently the literary opponent, of Dr. Parr, in a controversy, of which some notice has been already taken.[1] Commencing with questions of classical learning and critical taste, it soon degenerated into a personal altercation; during which some strange charges, rashly advanced by the editor of Horace, on the one side, were indignantly repelled by his reviewer, on the other. It was one of those "quarrels of authors," which reflected little credit on the persons engaged in it, and especially on the accusing party; and Dr. Parr judged wisely in giving directions to his executors that his "Reply to the Statement of a Co-editor," should make no part of the "Collected Works," to be published by them.

Dr. Combe was a man highly respectable, as Dr. Parr bore testimony, even in the heat of debate, for his intellectual endowments, his moral excellencies, and his professional knowledge and skill: and he praised him, particularly, for his successful study of ancient medals, in which, indeed, he was unrivalled.[2] It was this which introduced him to the friendly notice of the celebrated Dr. Wm. Hunter; by whom he was en-

[1] See vol. i. p. 330. [2] Reply to Combe, p. 2. 22.

gaged to undertake the task of arranging and describing the noble collection of coins, which forms the most valuable part of the Hunterian Museum. The task was admirably begun, but never completed: and the Museum has, since the death of Dr. Hunter, been removed to Glasgow University; to which, by his bequest, it now belongs.

Towards the end of the year 1817, the world of letters had to lament the loss of one of its most illustrious scholars, in the death of the Rev. Charles Burney, LL.D. He was of a family, which possessed, and honourably though variously displayed, superior talents and attainments—his father, Dr. Burney, as a professor and historian of music—his elder brother, the late Admiral Burney, as the companion of Cook in his two last and most important voyages—and his sister, Madame D'Arblay, as the author of several pleasing and elegant works of fiction.

Dr. Burney was educated at the Charter-house; and was afterwards admitted of Caius College, Cambridge; whence he removed to King's College, Aberdeen. Here he soon rose to distinction as a classical scholar, and regularly proceeded to his degree of A.M. From the same college he afterwards received his degree of LL.D. In 1781 he commenced his career, as an instructor of youth at Highgate; and pursued it, successively, at Chiswick, Hammersmith, and, finally, at Greenwich, where he established the celebrated school, over which still presides his son and successor, the Rev. C. Parr Burney; of whom Dr. Parr speaks,

in his last will, with affectionate respect, "as his worthy godson, and the learned son of a very learned father."

Dr. Burney, Professor Porson, and Dr. Parr, form the bright constellation of British luminaries, who shed a lustre over the classical, and especially the Greek literature of the age and the country in which they lived. Though it might be thought difficult to determine their relative stations in the rank of scholarship, yet Dr. Parr himself scrupled not to decide the question, by saying, as he often did, "There are three great Grecians in England: Porson is the first; Burney is the third; and who is the second, I need not tell."[1] But whatever superiority he might, justly or unjustly, claim for himself, it scarcely need be said, that he held in the highest possible estimation the learning, and especially the Greek learning, of Dr. Burney; to whom, for an accurate and intimate knowledge of the Grecian drama, probably, he would not have hesitated to assign the first place, instead of the last, in this great triumvirate of scholars.

Though the published works of Dr. Burney, whether as author or editor, are not numerous; yet some, at least, in the opinion of all scholars, possess high intrinsic value; particularly his "Bentleii et Doctorum Virorum Epistolæ," and his "Tentamen de metris ab Æschylo, in choricis cantibus adhibitis." The Monthly Review, from

[1] Though the truth of this anecdote has been called in question, yet it is certain that the words here ascribed to Dr. Parr were uttered in the house of the writer, and in the hearing of some of his friends.

an early period, contains many criticisms on classical works by him: and his own name is certainly entitled to claim a place among the "Anglorum ΠΑΕΙΑΔΙ," of whom he speaks, who, in the eighteenth century, says he, "Græcos scriptores, laboribus criticis, illuminârunt;" and whom he denominates, not perhaps with the happiest choice of expression, "Magnanimi heroes!"—"En! Bentleius, Dawesius, Marklandus, Taylorus, Toupius, Tyrwhittus, Porsonus,"[1]

Dr. Burney did not enter into holy orders till the year 1807. He was soon afterwards appointed one of his Majesty's chaplains; and in 1815 was preferred to the valuable living of Deptford in Kent. Here he resided during the remaining portion of his life, which proved not long; for, on the morning of Christmas-day, 1817, he was seized with apoplexy, and within three days expired. A monumental tablet, erected by his parishioners in Deptford Church, bears an inscription, written by his friend Archdeacon Thomas, in which are thus drawn the great lines of his character:—"In him were united the highest attainments in learning, with manners at once dignified and attractive; and peculiar promptitude and accuracy of judgment, with equal generosity and kindness of heart. His zealous attachment to the Church of England was tempered with moderation; and his impressive discourses from the pulpit became doubly beneficial from the influence of his example. His parishioners erected this monument as a record of their affection for a revered pastor and friend, of

[1] Pref. ad Tentamen de Metris, &c.

their gratitude for his services, and of their unspeakable regret for his loss."

Soon after the death of Dr. Burney, it was determined by some of his former pupils, under the auspices of one of the most distinguished of that number, Dr. Kaye, now Lord Bishop of Bristol, to raise a monument in Westminster Abbey, as a tribute of their own sincere and grateful respect for the memory of an honoured and lamented preceptor: and the auduous task of writing the Latin inscription was committed to Dr. Parr.[1] Indeed, among the friends of Dr. Burney, no one could easily have been found more capable, of estimating his attainments and his services as a scholar, of appreciating his merits and his attractions as a man and a divine, and of representing them to others with all the strong and impressive effect, of which the language, intended to be employed, so well admits. "This epitaph," says one of those at whose request it was written, "harmonious and correct and vigorous as it is in its language—excellent as it is for the selection of its topics—is peculiarly gratifying, as it contains a portrait of the deceased, which with the utmost truth of delineation, and freshness of colouring, delightfully brings back him, who is departed, to the recollection of all who knew him."[2]

Early in November, 1818, closed, under deplorable circumstances, the life of one of the greatest, wisest and best men of his time, Sir Samuel Romilly. It will excite in no considerate mind any other emotion than that of unmingled sorrow,

[1] App. No. II. [2] Gent. Mag. April, 1819.

to be told that he died in consequence of a delirium, brought on by excessive grief for the loss of a beloved wife, which armed his own hand against himself. The writer will not attempt, nor will the reader expect, a delineation of the various excellencies which shone out in his character, diffusing a lustre over every path of life, public or private, in which he moved. Delightful, indeed, would it be, to indulge in the recollection of those important services, which he has rendered to the cause of justice, liberty, and humanity, through the course of a laborious life, by the exertion of faculties, which, if not of the highest intellectual order, were yet powerful, and of a kind admirably fitted for the accomplishment of practical good; and which, to that one great object were ever faithfully and ardently devoted. But reluctantly turning away from a spectacle so grand and so attractive, as that of fine talent, high principle, and generous sentiment, brought together in beautiful union, and put forth, under the direction of the soundest wisdom, in active effort, for the benefit of mankind —the writer hastens to his purpose, of merely recording the long and sincere friendship which subsisted between Dr. Parr, and the great and excellent man whose name has just been mentioned.

That friendship commenced soon after his first appearance at the bar, in 1783: when, having fixed his choice on the midland circuit, Sir Samuel Romilly, for several years, constantly attended the assizes and the quarter-sessions at Warwick. On such occasions, he seldom failed to visit Hatton,

where he was always received with cordial welcome by Dr. Parr; whose discerning eye soon discovered in his opening character, the clear presages of his future fame and fortune. It was after his departure, on one of these occasions, that, speaking to a friend and a pupil, who had been present, Dr. Parr said, "mark my words—Romilly is a great man—we, who are his friends, know this now; but, in a little time, the world will know it." This was spoken more than twenty-seven years ago, when that name was little heard of, which the noblest energies, devoted to the best of causes, have since consecrated to the grateful and honourable remembrance of mankind for ages to come.[1]

In consequence of rapidly increasing practice, after a few years, Sir Samuel withdrew from the circuit, and confined himself to the duties of a Chancery barrister, united with those of a British senator. From that time, his personal intercourse with Dr. Parr was less frequent; but they still kept up, by letter, an interchange of thoughts, confidentially communicating to each other their sentiments on all the great public questions of the times: those especially to which the attention of Sir Samuel Romilly, as a lawyer or a legislator, were more particularly directed. When his extraordinary merits, and the similarity of their views and principles on all subjects of deepest interest to mankind are considered, it will surprise no one to find it recorded in the "Last Will" of Dr. Parr, that "he regarded his lamented friend with esteem and

[1] New Monthly Mag. Aug. 1826.

affection more than brotherly." During his lifetime, he had been induced to offer to his acceptance, φιλίας χάριν, a very valuable present of plate, which was received by Sir Samuel only a short time previously to his death.

When the dreadful intelligence of that melancholy event was brought to him, Dr. Parr was dining at the house of a friend. He instantly laid down his knife and fork, and covered his face with his hands. An eye-witness declared to the writer's informant, that he never beheld a more affecting sight. For a moment, he was the image of dumb-despairing grief. Then turning away from the table, his eyes filled with tears, he arose and quitted the room. Retiring into another apartment, he begged to be left alone. After some time, he called for his servant, and, as he filled his pipe, anxiously inquired whether Sir Samuel had received the plate, intended to be sent to him? whether he was certain that it had been delivered at his house? On receiving the desired assurance, he expressed much satisfaction, saying it was a comfort to him to know it. He hardly ever afterwards mentioned the name of Romilly, without a pause of reverence before he uttered it, followed by a deep sigh. He is said to have expressed several times an intention of composing and publishing some work, tributary to the memory of his lamented friend. But this, it is apprehended, was rather a wish than a purpose; or, if it ever ripened into a project, nothing was done, as far as appears, to carry it into effect.

In the course of the year 1818, another public

character, of no small eminence, disappeared from the scene of earthly existence in Sir Philip Francis. Born an Irishman, he became, by education and habits of life, an Englishman. After having served with credit in some of the subordinate offices of government at home, he was sent in 1773 to India, as one of the members of the council at Calcutta. Here he distinguished himself by his opposition to the oppressive measures of Mr. Hastings' administration; and, on his return to England, by his indefatigable exertions to bring the oppressor to public disgrace and punishment. Having obtained a seat in parliament, he acquired and ever supported the reputation of an upright senator, and an able and impressive speaker. He lived, and enjoyed life, to the advanced age of seventy-eight; and, from his activity and usefulness, continued to the last, it was said of him, "that his country could have better spared many a younger man."

But the name of this distinguished senator is introduced into these pages, chiefly from its connexion with that great literary question of modern times—"Who was Junius?" An attempt has been made, as the reader is perhaps aware, to prove that the *nominis umbra*, so long the object of curious and dubious search, is no other than Sir Philip Francis; and that it was he, whose mighty pen held in awe the political world, though the hand which guided it was unknown, and even unguessed. A work entitled "Junius identified," and an elaborate criticism upon it, by Mr. Brougham, in the Edinburgh Review, has successfully tracked, in the

opinion of many, the real Junius, through the shades of wonderful and mysterious secrecy, in which it was his singular choice to live, and his firm resolve to die; and from which he has hitherto been able to set at defiance all efforts of inquiry, and all hopes of discovery. Speaking of these publications, a very learned judge is said to have declared, "that if any dependence can be placed upon the law of presumptive evidence, the case is made out;" and the general opinion seems to be, that the long-agitated question is, by these publications, set at rest. "Ad extremum, manifesta deprehensione, conclusa res est."[1]

But Dr. Parr, who had examined the question with deep attention, though with strong bias on his mind, in favour of another person, writing to a friend, thus expresses himself:—"We must all grant that a strong case has been made out for Francis; but I could set up very stout objections to those claims. It was not in his nature to keep a secret. He would have told it from his vanity, or from his courage, or from his patriotism. His bitterness, his acuteness, his vivacity, are stamped in characters very peculiar upon many publications, that bear his name; and very faint, indeed, is their resemblance to the spirit, and, in an extended sense of the word, to the style of Junius."

In a letter to another friend, on the same subject, Dr. Parr thus writes:—"Sir Philip Francis was too proud to tell a lie; and he disclaimed the work. He was too vain to refuse celebrity, which he was conscious of deserving. He was too intrepid to

[1] Cicero.

shrink, when danger had nearly passed by. He was too irascible to keep the secret; by the publication of which, at this time of day, he could injure no party with which he is connected, nor any individual for whom he cared. Besides, we have many books of his writing upon many subjects, all of them stamped with the same character of mind. Their general *lexis*, as we say in Greek, has no resemblance to the *lexis* of Junius; and the resemblance in particulars can have far less weight than the want of a general resemblance. Francis uniformly writes English. There is Gallicism in Junius. Francis is furious, but not malevolent. Francis is never cool; and Junius is never ardent."

Dr. Parr's own opinion respecting this great literary secret of modern times, he has stated in a letter to Charles Butler, Esq. of Lincoln's Inn, from which the following is an extract:—[1]

"For these forty years I have had the firmest conviction that Junius was Mr. Lloyd, brother of Philip Lloyd, dean of Norwich, and secretary to George Grenville.[2] My information came from two most sagacious observers; and when I spoke to the second, I did not tell him what I had previously heard from the first. One of my witnesses was Dr. Farmer, a most curious, indefatigable, acute searcher into literary anecdote; and he

[1] Butler's Reminiscences, vol. ii. p. 224.

[2] "*Junius's Letters*, 2 vols.—The writer of Junius was Mr. Lloyd, secretary to George Grenville. This will one day or other be generally acknowledged. S. P."—*Bibl. Parr.* p. 407.

spoke with confidence unbounded. The other was a witness of a yet higher order, who opposed, and, I think, confuted Junius, upon the Middlesex election.[1] He was a most wary observer, and a most incredulous man, indeed: he had access, not to great statesmen, but to the officers who were about the House of Commons and the House of Lords: he rested neither day nor night, till he had made his discovery; and there lives not the human being, upon whose judgment I could rely more firmly for a fact. When you and I meet, I will tell you the whole story. All that I shall now add, is, that a very sagacious gentleman of Ireland, who died last year, had, from other premises, worked out the same conclusion. I could, with little effort, refute all that has been said about single-speech Hamilton, Edmund Burke, Glover, author of Leonidas, and Sir Philip Francis."

But with deference to the great authorities here appealed to, and in opposition to all that he has heard from Dr. Parr and others, the present writer is of opinion that, among all the rival claims for the authorship of Junius's letters, those of Mr. Lloyd seem to him to rest on the slightest foundation. One fact, which, if well attested, would go far to decide the question, is, that he had been in a languishing state of health for some time, and was

[1] Probably Dr. Nathaniel Forster of Colchester. See vol. i. p. 111, note.

[2] "*Memoirs of Mr. Glover.*—This book abounds with interesting anecdotes. The editor supposes the author of Leonidas to be the same with Junius; but in this, I believe, he was mistaken. S. P."—*Bibl. Parr.* p. 406.

actually lying on his death-bed, at the date of the last of Junius's letters; which yet indicates in the writer the full possession of health and vigour. On the same side of the question must also be placed, as a weighty consideration, the judgment of Mr. Butler, and of a literary friend, delivered in the following words:—

"The last time that Dr. Parr was in town, he communicated to me the evidence and arguments by which he supported his hypothesis that Mr. Lloyd was the author of the letters signed 'Junius.' They appeared to me very inconclusive. A literary gentleman of the highest eminence, to whom also he communicated them, thought the same. I have quite forgotten them."[1]

[1] Butler's Reminiscences, vol. ii. p. 258.

CHAPTER XIV.

A.D. 1819.

Northern tour—Dr. Parr at the Lakes—His visit to Mrs. Watson—Mr. Curwen—Mr. Brougham—Sir J. Graham—Dr. Parr at Glasgow—His interview with Mr. Kinman, Mr. Graham, &c.—His visit at Ballock Castle—His opinion of Professor Young—Professor Milne—Mr. Pillans, &c.—His visit to Bishop Gleig—Dr. Parr at Edinburgh—His friendly intercourse with Professor Stewart—His preference of the Hartleyan to the Scotch philosophy—His opinion of Professors Brown, Dalzel, &c.—His interviews with Mr. Jeffrey, Mr. Fletcher, &c.—His opinion of Sir Walter Scott—Dr. Parr's return home—Visit to Sir C. Monck, Archbishop of York, &c.

EARLY in 1819 Dr. Parr formed the project of a tour through the northern counties of England, and the southern counties of Scotland, from which he anticipated much pleasure; and which proved to him the source of many agreeable reflections, through the remaining years of life. Thus, in arranging his plans, he writes for information to his friend, Mr. Parkes: "Dear Sir,—If it be practicable, I shall go from Carlisle into Scotland. Will you favour me with an account of the distances from Carlisle to Glasgow, and from Glasgow to Edinburgh? Note, if you please, the intermediate stage; and add the names of the second or third best inns. I never go to hotels, or grand houses of entertainment. Be so good as to write at your

leisure, fully, on a large sheet of paper. It may be the last journey I shall ever take; and certainly it is the longest I ever did undertake. Yours, very truly, S. PARR.—May 29, 1819."

In the following month of July, Dr. Parr left Hatton, accompanied by the Rev. John Lines, afterwards his grandson-in-law, and his friend Thomas Sanctuary, Esq. of Wissenden, in Norfolk, and attended by his old and faithful servant, Samuel Coleman. He travelled by way of Birmingham, Manchester, Lancaster, Kendall; and arrived before the end of the month in the midst of the magnificent scenery, formed by the vast assemblage of lakes and mountains, in Westmoreland and Cumberland. Here he continued for some time, "astonished and enchanted," as he expressed it, at almost every turn and step, by the view which nature, in this romantic region, exhibits of the grand and the awful, united with the picturesque and the beautiful.

But the powerful fascination, which all experience in viewing these wonders of creation, nowhere did he feel more, he said, than at Keswick —that "vale of Elysium," as it is termed by his favourite poet, Gray. The sketch which the bard has given, in bold outline, though without the least attempt to add effect by shade and colouring, Dr. Parr found to be as faithfully as it is minutely drawn. But perhaps a more concise, and at the same time exact and impressive description could not easily be given than the following, from the pen of Dr. Brown:—

"The full perfection of Keswick consists of three

circumstances—beauty, horror, and immensity: but to give a complete idea of the three, as they are here conjoined, would require the united powers of Claude, Salvator, and Poussin. The first should throw his delicate sunshine over the cultivated vales, the scattered cots, the groves, the lake and wooded islands. The second should dash out the horror of the rugged cliffs, the steeps, the hanging woods, and foaming waterfalls: whilst the grand pencil of Poussin should crown the whole, with the majesty of the impending and soaring mountains."

But though by no means insensible, like Dr. Johnson, to the charms of nature, whether attired in sylvan ease, or arrayed in solemn grandeur; yet social and intellectual enjoyments were those in which Dr. Parr most of all delighted; and of these his northern tour procured for him an ample share. He had the pleasure of visiting Mrs. Watson, widow of the late excellent Bishop of Landaff, on the banks of the Winander Mere, and Mr. Curwen, the member for Cumberland, at Workington Castle. He passed two delightful days at Brougham Hall, the seat of the celebrated barrister; and as many at Netherby, the elegant mansion of his former pupil, Sir James Graham: the possessor of an immense territory, which was converted by the care of his father, Dr. Graham, at a vast expense, from a barren waste into a highly cultivated and beautifully ornamented tract.

From Netherby, Dr. Parr crossed the borders; and, taking the road through Moffat and Hamilton, arrived, early in the month of August, at Glasgow.

It hardly need be said that he was greatly pleased with all that he saw of this handsome city, especially the high-church, the infirmary, the theatre, and the college-buildings; and that he was highly delighted with the society of learned and enlightened men, to whom he was introduced. Among these were "the witty, the keen-sighted and the right-hearted, Mr. Kinman," as Dr. Parr describes him; and Mr. Graham, the advocate, "whose intellectual powers, whose virtuous feelings, and whose enlarged views on the duties, interests and rights of man, in a state of civilised society could not fail," he said, "to make a deep impression on his mind."[1]

Dr. Parr was indebted for many kind attentions to Mr. Buchanan,[2] at that time the member for Dumbartonshire, and brother-in-law of his old friend, Mr. Parkes; at whose seat, Ballock Castle, beautifully situated on the banks of Loch Lomond, he passed four or five pleasant days. In grateful remembrance of the obligations which he then received, this gentleman and some of his family

[1] Last Will.

[2] "*Scott's Staggering State of the Scot's Statesman for 100 Years*, &c.—In the month of April, 1815, I met Mr. Buchanan at the house of his brother-in-law, John Parkes, Esq., North Gate-street, Warwick; and some how or other I was led to speak of this work, and my own unsuccessful attempts to purchase it. Mr. Buchanan, at the moment, did not seem to take notice of my words; but, on Thursday, June 1, 1815, I, to my great surprise and great joy, received from Mr. Parkes the precious volume; accompanied by a most sensible and polite letter from Mr. Buchanan. Gladly and gratefully do I acknowledge this important act of kindness. S. P.—*Bibl. Parr.* p. 418.

are thus respectfully noticed in his 'Last Will.' "I bequeath to my enlightened and hospitable friend, John Buchanan, Esq., to his ingenious and well-informed son, and to the studious, the artless and kind-hearted Mr. Creichton, tutor of Mr. Buchanan, jun., each a ring as a token of my regard."

The state of Glasgow university could not fail to be the object of solicitous inquiry to Dr. Parr; and the opinion he formed of it was favourable. Of Professor Young he thought so highly, as to declare that "if he had to prescribe the best possible plan of a liberal education, an attendance on the Greek lectures of that learned professor should make a part of it." For the memory of the late Professor Reid, so eminently distinguished by his writings on the philosophy of mind, and for that of Professor Millar, scarcely less distinguished for his publications on the great subjects of law and government, Dr. Parr cherished a profound veneration. The present Professor Milne he admired, he said, "alike for his exemption from affectation and pedantry, and for his distinguished proficiency in useful and ornamental literature."

The want of good grammar-schools, preparatory to its universities, struck him as the great defect in the system of education in Scotland; and to engage the services of well-qualified masters, brought up in the public schools of England, he thought would be the best remedy for it. He held, however, in due estimation the sound learning, taught at the High-school, Edinburgh, so far as it extends; and spoke always with great respect of the head-master, Mr. Pillans, and of the second

master, Mr. Carson; whose grammatical work he considered as one of the most useful books, which can be put into the hands of young Latin scholars. Thus highly he commends it, in a letter to a friend :[1] "I am going to mention a book, which has long been a desideratum. The under-master of the High-school, Edinburgh, has written a very judicious and instructive book upon qui, quæ, quod, and the subjunctive mood. I have recommended it to some of the first schools in this kingdom. He who makes himself master of this book will understand principles, not very well understood in our public schools hitherto. I am taking pains to diffuse the knowledge of them."

Leaving Glasgow, he made an excursion through Kilsyth to Stirling. Here, with a melancholy pleasure, he surveyed the remains of former grandeur in the castle: including within its vast precincts the parliament-house, now almost roofless, and falling fast to decay; and the palace, from a royal residence converted into military barracks. Dr. Parr and his party were well received, he said, by the governor, who resides in spacious apartments, kept in good repair. He often recollected, with much satisfaction, his interview at Stirling with the venerable Bishop Gleig, whom he describes[2] as "very orthodox, but very honest, and eminently enlightened." From Stirling, passing through Linlithgow, where he stopped to view the old palace, famous as the birth-place of the unfortunate Queen of Scots, but now a ruin, he arrived

[1] Rev. Charles Berry of Leicester. [2] Bibl. Parr. p. 603.

at Edinburgh, and took up his residence at Macgregor's Hotel in Princes-street.

In viewing the objects of curiosity, which the antiquities of the old and the splendour of the new town presented, he found much to amuse and interest. But his greatest enjoyment was derived from the company and the conversation of many of the most distinguished persons in the city; by all of whom he was received with the kindest and most respectful attentions. It was ever delightful to him to talk of the days of "intense intellectual gratification" which he passed at Edinburgh; and he seemed to entertain a higher opinion, if possible, than before, of the literary men who so well supported in their time the honour reflected on their country, by the fame of David Hume, Robertson, Adam Smith, John Home, Black, Blair, and others. He often spoke with admiration of their great intellectual powers; or, as he expressed it, "their confounded strong heads;" and loved to expatiate on the important services which they have rendered to science, useful learning, and elegant literature. Though Edinburgh university is most of all renowned as a medical school, yet, as a place of general education, he thought it entitled to high praise for "the many admirable lectures, delivered by a succession of the ablest professors, on the greatest subjects that can interest human curiosity, or exercise human understanding." He once mentioned to a friend that, in consequence of reports, much circulated in England, of the want of care in the northern universities, to inculcate religious principles and feelings, he had directed

his inquiries particularly to that point; "and on that point, I am happy to say," added he, "I found all right."

On this important subject, he had ventured, some years before, to express a favourable opinion, in the following passage in one of his published works;[1] and it must have been a peculiar satisfaction to him to find it confirmed by his own observations, during his visit in Scotland:—"From the celebrity of Mr. Hume's name, the depth of his researches, the acuteness of his reasonings, the felicity of his illustrations, the captivating beauties of his style, and the amiable qualities of his heart, a suspicion has arisen, that his opinions about religion are widely diffused among the more enlightened inhabitants of North Britain. On the contrary," says Dr. Parr, "they distinguish between the sober advances of theologians, in the broad and beaten road of common sense, and their hasty strides in the obscure and winding by-paths of metaphysics. They separate superstition, which must enfeeble and debase the mind, from religion, which ought to invigorate and exalt it. They assign to them not only the truth of a doctrine, but the energy of a sentiment, and the comprehensiveness of a principle. They admit not only the capacity of the human understanding to infer the existence of a deity from his works, but the propensity of the human heart to view him as the governor and judge, as well as the creator of the world; to do him homage by acts of reverential and grateful adoration; to look upon his will as a

[1] Spital Sermon, Notes, p. 159.

rule of action; to feel in his displeasure an object of most alarming but salutary fear; and to rejoice in the hope of his favour, as animating our strongest affections and noblest faculties in the pursuit of virtue."

Among his literary friends at Edinburgh, the first mention is due to the celebrated professor of moral philosophy, "the sagacious, the enlightened, the virtuous Dugald Stewart," as Dr. Parr designates him: "in whose writings," as he adds, "are united the perspicuity of Dr. Reid, the acuteness of Adam Smith, and the precision of David Hume."[1] The moral and intellectual sympathies of such men must have rendered their interview delightful. Dr. Parr visited Mr. Stewart at his residence, Kinneil House,[2] and saw him several times in various companies. To the merits of this eminent professor he has borne a respectful and affectionate testimony in the following clause of his Last Will:—"A friend endeared to my soul, from the simplicity of his manners, the candour of his spirit, and the purity of his principles; and who, at the same time, commands my admiration by his profound and capacious views, as a metaphysician; and by the correctness, by the perspicuity, and occasionally by the glowing and sublime eloquence which adorn his style."[3]

[1] Spital Serm. Notes, p. 112.

[2] "*Napier's Remarks on the Writings of Lord Bacon.*—This book was given by the author to Dugald Stewart; and by Dugald Stewart it was given to me at Kinneil House, Aug. 25, 1819. S. P."—*Bibl. Parr.* p. 447.

[3] "*Stewart's Philos. Essays.*—The gift of the author, my

But neither the partiality of friendship to the man, nor the admiration of excellence in the philosopher and the writer, could induce Dr. Parr to admit or approve the system of mental philosophy, which Professor Stewart, it is well known, has zealously espoused; and which he has supported with all the powers of his vigorous and cultivated mind, and adorned with all the charms of his clear, correct, and elegant composition. This system, first propounded by Dr. Reid, which places the foundation of human knowledge in certain "instinctive principles of truth;" or, as Professor Stewart rather chooses to term them, certain "fundamental laws of human belief," depends, as it appeared to Dr. Parr, upon far too many gratuitous assumptions; and he agreed in opinion with those, who think that, by multiplying, almost without bounds, the number of original innate principles, this system throws back, instead of carrying forward, the science of mind; and perplexes and obscures the subject, which it attempts to explain.

But if he disapproved of the leading principles of the new philosophy, he disliked still more the spirit of arrogance and insult, with which it has been too often maintained against those, who have adopted theories different from, or opposed to it. He could never think or speak, without shame and grief, of such expressions as "the quibbles of Locke,"[1] "the reveries of Hartley,"[2] and other

inestimable friend, and the most enlightened philosopher now living. S. P."—*Bibl. Parr.* p. 456.

[1] Stewart's Philos. Essays, 4to. p. 40. [2] Ibid. p. 130.

contemptuous phrases, which Mr. Stewart had suffered to fall from his pen, inconsistently both with his professed character as a philosopher, and with the natural candour and courtesy of his own disposition and manners. Though Dr. Parr thought most highly of the professor as a man of letters, he estimated at a lower rate his pretensions as a man of science; and he more than once observed to the present writer, that in the successful investigation of the phenomena of mind, the professor, with all his fair and acknowledged claims, must be content to take his station far below the two great philosophers, whose labours he has unjustly depreciated, and whose fame he has rudely assailed.

Dr. Parr read, with some care, though with little satisfaction, the writings of another Scotch philosopher, Dr. Gregory, jun., author of "Philosophical and Literary Essays," one of the most zealous of all Dr. Reid's disciples: who undertook the mighty task of demonstrating his adopted system *mathematically*. "Though my mind," said Dr. Parr, "was vigorously exercised, rather than ultimately convinced, by the elaborate work of Dr. Gregory, on liberty and necessity, yet I feel for him much respect, as a very acute reasoner, and a very instructive moralist."[1] He lamented, however,—and who would not?—that this writer has exceeded all his associates in the severity of his censures, directed against the advocates of the opposing system; since he scruples not to lay on them the heavy charge of *mala fides*, in avowing and maintaining doctrines secretly disbelieved.

[1] Spital Serm. Notes, p. 169.

From his attachment to the theory, opposed to that of Reid and Stewart, Dr. Parr never failed to urge on every youthful inquirer the close and careful study of Locke, in whose work, he thought, the solid foundation of all just knowledge of the human mind is laid; and in addition to it, or, sometimes, in substitution of it, he recommended the treatise of Locke's admirable expounder, Condillac. "I have advised a friend," said he, on one of these occasions, "whose fastidious taste is offended by the style of Locke, to read Condillac! There," continued he, "will be found all the principles of Locke, brought into a small compass, and presented in a clear and intelligible form."

Of Hartley he entertained an almost enthusiastic reverence; both for the purity, piety and benevolence of his heart, and for the depth, the comprehension, the sagacity, and the eminent success of his researches.[1] In such high estimation did he hold the "Observations on Man," that, probably, he would not have dissented from the opinion of Dr. Priestley, who placed that work, for the instruction he derived from it, next in value to the Scriptures. Dr. Parr read it much; he quoted it largely in his own writings; and, about twenty years ago, he took upon himself to reprint a small Latin treatise, entitled "Conjecturæ quædam de sensu, motu, et idearum generatione." This treatise, containing the outlines of the theory, he said,

[1] "Hartley has investigated the principle of association more deeply, explained it more accurately, and applied it more usefully than even his great and venerable precursor Mr. Locke." —*Dr. Parr's First Sermon on Education*, p. 42.

was written by Dr. Hartley, and published without his name, as the precursor of his great work. Thus cautiously did he proceed, observed Dr. Parr, intending to try what effect a concise statement of his doctrine might produce upon the mind of the learned reader, before the full exposition of it was offered to the world. "See," said Dr. Parr, "what a perilous attempt it is, to decry old errors, and to advance new truths! Dr. Hartley found it so," added he; "for, with all his cautiousness, and the evident sincerity and simplicity, with which his whole book is written, it was received, at first, with indifference, with wonder, or with contempt; and now, when his reputation begins at last to rise, the Scotch philosophers come, striving, with the hand of violence, to beat it down."

Of the literary productions, sent forth of late years from the northern universities, one, of which Dr. Parr used to speak in terms of high, almost unmeasured praise, was "Lectures on the Philosophy of Mind, 4 vols." by Dr. Thomas Brown, professor of moral philosophy at Edinburgh; who had previously distinguished himself by an admirable essay on "The Relation of Cause and Effect." The latter is noted in the Bibliotheca Parriana,[1] "as the gift of the excellent and most enlightened author;" and the former is characterised by the single expressive word "inestimable." Professor Brown was by no means disposed to subscribe to the prevailing doctrines of the Scottish school. He thought and judged for himself; he pushed his inquiries

[1] Page 428.

freely and intrepidly into the whole extent of his subject; and his investigations, conducted on sounder and soberer principles, have proved in their result far more satisfactory. But, unhappily, before he could put his last hand to his great work, after suffering much from the effects of declining health, Dr. Brown expired at Bromley, near London, early in 1820, in the forty-second year of his age.

Another learned professor, who contributed much to support the high reputation of Edinburgh, though no longer living at the time of Dr. Parr's visit in that city, was the Greek professor, Mr. Dalzel, author of several elementary volumes,[1] to which many a youthful scholar owes much obligation. His works, introductory to the noblest language of antiquity, Dr. Parr considered as of superlative excellence; and on his Latinity he has passed the following encomium: "Among the Latin compositions, which have come forth from the universities of Scotland, since the time of Dr. Hutcheson, I have seen none so distinguished by the best effects of early practice and well-formed taste, so accurate in the choice of phraseology, so easy in the structure of the sentences, and so harmonious in the cadence of the periods, as the writings of Professor Dalzel."[2]

There were two men of eminence at Edinburgh,

[1] "*Dalzel's Coll. Græca Maj.* 2 vols.—The gift of the learned and worthy professor. *Coll. Græca Min.*—Viro celeberrimo Samueli Parr, LL.D., hunc libellum, summæ observantiæ causa, misit A. Dalzel, 1802."—*Bibl. Parr.* p. 161.

[2] Spital Sermon, Notes, p. 159.

in whose society Dr. Parr had hoped to pass many agreeable hours; but, in this hope, he was mournfully disappointed, by their death; which took place, in one case a few months, and in the other a few weeks only, before his arrival. The first was Professor Playfair, who endeared himself to his friends by the charms of kind disposition and gentle manners, blended with the dignity which pure moral principles and conduct bestow; and who raised himself by his great and various attainments both in literature and science to a high place, in the estimation of the university, to which he belonged, and of the whole literary world. The second was the well-known historian of Scotland, Malcolm Laing, Esq., whose work was emphatically styled by Mr. Fox "a treasure;" opening new sources, he said, of interesting information; presenting new views of important transactions; and constituting a valuable acquisition to all who wish to obtain a true knowledge of the history of the nation of which it treats. Upon the same work Dr. Parr has also passed his encomium, in the following terms: "The ardour of Mr. Laing in the cause of liberty is not disgraced, by democratic coarseness or theoretic refinement. His inquiry into the controverted question of Mary's participation in the death of Darnley is minute without tediousness, and acute without sophistry. Whether I consider," says he, "his sagacity in explaining causes, his clearness in relating facts, his vigour in pourtraying characters, or his ingenuity in unfolding and enforcing principles, I shall ever find reason to lament that the continuance of

Hume's history was not undertaken by a writer, so eminently qualified as Mr. Laing for a work so arduous and important."[1]

Among other persons, to whom he was introduced at Edinburgh, it is impossible that he should not have felt animated and delighted by the conversation of the celebrated Mr. Francis Jeffrey; "whose various knowledge," says Dr. Parr, "whose keen penetration, whose inviolable integrity and ardent patriotism do honour to his country and his age." It was, no doubt, with strong feelings of esteem and gratitude, intermingled with some painful recollections, that he met Mr. Fletcher, "the humane comforter and the spirited advocate," as he himself calls him, "of his infatuated but ever to be lamented pupil, Joseph Gerald." Another gentleman of the Scotch bar, Mr. Murray, he mentions, "as a most eloquent pleader, and a most honourable man:" and of the keeper of the archives, Mr. Thompson, he speaks, "as a man, whose various and curious stores of information are accompanied by the clearest discernment and the most exquisite taste."

He was, once or twice, in the company of an author of greater and more extended celebrity, perhaps, than any other of his time: whose diversified talents have been displayed in the various departments of poetry, biography, history, criticism, and works of fiction. This, the reader need not be told, is Sir Walter Scott; whose conversation, however, it was noticed, that Dr. Parr rather

[1] Bibl. Parr. p. 704.

avoided than solicited. He conceived, whether justly or unjustly, that the literary Hercules had proved himself, on certain occasions, a political Proteus: and the slightest deviation from public principle was with him an offence not easily forgiven. This suspicion of the public man, no doubt, influenced the opinion, which he always avowed of the author. He thought that his fame was more brilliant, than solid or lasting. "As a critic or a biographer, who," said Dr. Parr, "will attempt to carry up his claims very high?"—"His reputation must, then," continued he, "depend chiefly upon his poems and his novels."—"But is not his poetry even now," added he, "almost forgotten? And does not their fading popularity threaten the same fate to his novels?"—The present writer, who is but slightly acquainted with the works of this celebrated author, cannot, however, bring himself to believe that so universal, and such long-continued public estimation could exist, unsupported by real and great merit; and if that merit may have been sometimes rated too high, he finds it impossible to doubt that it is brought down far too low by the above language, which, nevertheless, as the well-known opinion of Dr. Parr, he has felt himself obliged to record.

Writing to a friend during his stay at Edinburgh, Dr. Parr remarks, "that the beauties and glories of this city are correctly though faintly pourtrayed in a 'Tour through England and Scotland, by Thomas Newte, Esq.;' a work replete," says he, "with profound research and useful observa-

tion, which do equal honour to the author, as a philosopher, and a patriot." [1] Writing to another friend, he slightly sketches his own "tour," in a letter dated Edinburgh, August 21, 1819.

"Dear Sir,—You will be glad to hear that I am in good health, and that I have had a most delightful journey. We visited the lakes. Sanctuary and Sam ascended Skiddaw, whilst I was on the Derwent-Water. Skiddaw is the grandest mountain I ever saw in England; but must yield to Ben Lomond. After passing two days with Mr. Brougham, we finished our English travels at the fine seat of Sir James Graham. We are charmed with North Britain. The scenery of nature, and the improvement from art throughout Scotland, far surpass my expectation. No part of my journey has been more pleasant to me than the time I spent at Balloch Castle, the seat of Mr. Buchanan, finely situated on the banks of Loch Lomond. Pray tell Mr. Parkes of the delightful visit I had at his brother-in-law's. We were well received at Glasgow, Stirling, Linlithgow, and no less so at Edinburgh. To-day I set off for Mr. Dugald Stewart's, Kinneil House; and shall return on Wednesday. Last Sunday I heard an excellent discourse from Bishop Gleig, primate of the Scotch Episcopal Church; and to-morrow I shall be a hearer of the celebrated Mr. Allison. I shall leave Edinburgh on Saturday next, on my return home. We meet with hospitality, rank, affluence, learning and science, every where; and, after

[1] "Newte's book was written by Dr. W. Thompson, S. P." —*Bibl. Parr.* p. 412.

these luxuries, physical, intellectual, and moral, I must be content with the tame and lifeless scenes of Warwickshire. Pray remember me to all my friends; and especially to my good parishioners, whom I do not forget amidst all my high and exquisite enjoyments. I am, &c.—S. PARR."

Leaving Edinburgh early in the month of September, and travelling through Berwick, Newcastle, Durham, York, Sheffield, and Nottingham, Dr. Parr reached Hatton, early in the following month of October. On this journey, he was kindly and hospitably entertained, for several days, at Belsay Castle; the seat of Sir Charles Monck,[1] the member for Northumberland, and the near relative of his friend and his physician, Dr. Middleton of Leamington; and, afterwards, at Bishop's Thorpe, the palace of the Archbishop of York.[2]

[1] "*Stewart's Philosophical Essays.*—The gift of the very accomplished, enlightened, and honourable representative for the county of Northumberland, Sir Charles Monck, Bart., when I was visiting his hospitable and most elegant mansion, Belsay Castle, Sept. 5, 1819. S. P."—*Bibl. Parr.* p. 456.

[2] "*Archbishop of York's Sermon at the Coronation of George IV.*—Excellent! S. P."—*Bibl. Parr.* p. 572.

CHAPTER XV.

A.D. 1820—1821.

Story of Queen Caroline—Dr. Parr's introduction to her, when Princess of Wales—Her travels abroad—Her reputation assailed by calumnious reports—Their effect on the public mind in England—Dr. Parr's protest against the exclusion of her name from the Liturgy—Affair of St. Omer—The Queen's arrival in London—Her cause espoused by the nation—Dr. Parr admitted to her presence and councils—Her answers to the addresses of the people—Her trial—and acquittal—Dr. Parr's estimate of her character—Mr. Canning's testimony in her favour—Her sufferings—and death—Dr. Parr's reflections on the outrages at her funeral.

THE year 1820 unfolds a dark and distressing page in English history; from which every reader, who honours his king, and loves his country, would gladly turn away, with an ardent wish that it could be blotted out, as a tale of falsehood or fiction, for ever. This is the amazing and melancholy story of Queen Caroline, wife of George IV., of whom posterity will be astonished to read in British annals that, though a sovereign princess, and the royal consort of England, she was brought to public trial, by the demand, not of the people, but of the court; and that on the charge, not of a state crime, but of a civil or moral offence, which, if committed at all, was committed under circumstances, usually regarded as exculpatory, in the courts of English judicature. More astonished still

will posterity be, as they read on, to learn that even this charge, on the very first touch of examination, crumbled into dust; and proved, indeed, to be the mere fabrication of a deep and dreadful conspiracy, aiming at nothing less than to deprive an innocent female of her fair fame, and a queen of her rightful crown and dignity. But most of all astonished, and no less indignant, will future ages be, to find, in pursuing farther the mournful tale, that though her Majesty's reputation survived the rude shock which had assailed it, and even rose triumphant from the attempt to degrade and destroy it; and that though her royal dignity was, in consequence of the imperious decree of public opinion, acknowledged; yet that all its due splendour, and almost all its just rights, were, with studied purpose, denied or withheld. Nor, without sympathetic concern and grief, largely intermingled with amazement and indignation, will men of future times—following the melancholy story to its sequel—review the hard fate of an English queen, convicted of no crime, yet forsaken by almost all of royal and noble rank in the country; and left exposed to perpetual mortification and insult, from the whole tribe of court-dependants and venal writers—treatment which so preyed upon her spirits, so shook and agitated her frame, as to lay the foundation of a painful disorder, terminating in premature death.

Early in 1814, it is well known, her late Majesty was induced, by no good advice, to leave the kingdom, with the intention of passing a few years abroad. It was some time before that period, that Dr. Parr had the honour of being first introduced to

her Royal Highness, then Princess of Wales, whose reception of him he always described as most gracious and gratifying. Several times he visited her at Blackheath; once or twice he accompanied her to the theatre; and once he was in the train of her attendants at the exhibition of pictures at the Royal Academy, Somerset-house.

Her Majesty continued abroad six years; during which time, she travelled through many of the principal countries of Europe, Asia, and Africa; but fixed her residence chiefly at the palace D'Este, on the lake Como, near Milan. It was here, most of all, that she was surrounded with spies, and beset with snares; that every step of her conduct was watched; and, not only little unfavourable appearances, but even the most innocent or meritorious actions, were converted into causes of suspicion, or grounds of accusation. Tales of scandal, imputing the lowest profligacy, were framed and propagated, it was said, by hired agents; and the grossest falsehoods, from frequency of repetition, and boldness of assertion, acquired at length the credit and the confidence of truth. With these tales, every Englishman visiting Italy was sure, at almost every turn, to be met. They were perpetually rung in his ears; in many cases he had not the means, or had, perhaps, no adequate motive to inquire into their truth or falsehood; and, thus deceived himself, he returned home, full-charged with such reports, as, if well-founded, would prove the Queen of England to have been one of the vilest and most abandoned of her sex. Such reports, repeated by a thousand

tongues, could not fail to produce the effect intended, by exciting a general suspicion, and even a prevailing belief, of guilty conduct, especially in the higher circles, among whom chiefly they were circulated.

On the death of the late King the royal wanderer prepared to return to England, to assume the high dignity, which now devolved upon her. The writer well remembers a conversation, which passed between Dr. Parr and some of his friends, in the library at Hatton, on the credibility of the many reports, derogatory to her honour, which were, at that moment, put into more active circulation than ever. With all his favourable prepossessions, he said, he could not help feeling the most painful apprehensions that so many reports must have their foundation, in some gross impropriety, if not criminality, of conduct. Still, however, he strenuously maintained, even in that case, that a public investigation, with a view to degradation and dethronement would be a measure, equally unwise and unconstitutional. "What!" said he, "are we going to set up the new and unheard-of principle, that private misconduct disqualifies for royal dignity?—Why, upon that principle, we should dethrone more than half the princes that ever reigned." He loved the British monarchy far too well, he said, not to dread the effect on the public mind, of tearing down the veil which it is often prudent to draw around the private life of princes; and throwing open to the full gaze, the follies and the vices to which they, more than other persons, are ever exposed. He would admit no

distinction in the case of a profligate king or queen: and when urged with the often-alleged impropriety of allowing one of blasted, or even suspected character, to preside at the head of female society in moral Britain, he insisted that the worst which could happen in such a case would be, that a queen or a princess, finding her drawing-room deserted, and herself despised, would soon seek a refuge, either in retirement at home, or concealment abroad.

Impressed with these views, and, at the same time, by no means disposed to confound the distinction between a suspicion and a proof of guilt; when the order of council, dated Feb. 12, 1820, was issued, for the exclusion of the Queen's name from the liturgy, Dr. Parr instantly, and strongly, and publicly expressed his disapprobation of it. He considered it as a measure at once unwise, unjust, and, after a careful consideration of the statute, illegal: and his solemn protest against it, of which the following is a copy, he has left recorded in the parish Prayer Book of Hatton:—

"Numerous and weighty are the reasons which induce me deliberately and solemnly to record in the Prayer Book of my parish the particulars which follow. With deep and unfeigned sorrow, I have read a London Gazette, dated Feb. 12, 1820, ordering the exclusion of the Queen's name from the liturgy. It is my duty as a subject and an ecclesiastic, to read what is prescribed for me, by my sovereign, as head of the Church of England. But it is not my duty to express approbation, as well as to yield obedience, when my feelings as a man,

and my principles as a Christian, compel me to disapprove and to deplore. If the person who, for many years, was prayed for, as Princess of Wales, has not ceased to be the wife of the royal personage, who was Prince of Wales, most assuredly she becomes Queen when he becomes King: and Queen she must remain, till by some judicial process her conjugal relation to her legitimate sovereign be authoritatively dissolved. Whensoever, therefore, I shall pray for all the royal family, I shall include Queen Caroline, as a member of it. Though forbidden to pronounce her royal name, I shall, in the secret and sacred recesses of my soul, recommend her to the protection of the Deity. I shall pray that God may endue her with his holy spirit, enrich her with his heavenly grace, prosper her with all happiness, and bring her to his everlasting kingdom, through Jesus Christ our Lord. —*Thursday, Feb.* 17, 1820, *Samuel Parr, LL.D. resident minister of Hatton for thirty-four years and eleven months.*"

In another memorandum, on the same subject, inserted in the same prayer-book, are the following words:—"I have long been convinced, from the statute, that the omission of the Queen's name was illegal. By a strange oversight, the privy-council did not extend their regulation to what is called the *bidding prayer*. Not having received any order to omit the name of Queen Caroline in that prayer, I have introduced it, and shall continue to introduce it, before the sermon.—S. PARR."

"Feb. 5, 1821."

Early in the month of June following, it was

with an astonishment which he shared, in common with the whole country, that Dr. Parr received intelligence of the extraordinary scene, which had passed at St. Omer. There, it is well known, her Majesty, then on her way home, was met by an offer from government of £50,000 a year for life, with an amnesty for past imputed offences, on condition of never assuming the title of queen, and never returning to England. This offer, instantly rejected with the highest indignation, was followed by a threat of instituting a legal inquiry into her conduct, on a charge of adultery; accompanied by the farther threat of regarding her first appearance on British ground, as the signal for commencing proceedings. The threats were repelled with the same cool contempt as the bribe; and without the smallest wavering in her mind, without even consulting her legal adviser, who was then at St. Omer she hastened forward to Calais, and there embarked for England.

It would be difficult to describe the great and tumultuous agitation, excited throughout the whole country, by the strange proceedings at St. Omer, followed by the arrival of the Queen herself in London; where, as if in the presence of the whole nation, she threw down the challenge to her accusers: proudly disdaining, on the one hand, their offers of a princely revenue, with a promise of impunity; and scornfully defying, on the other, their threats of exposure and punishment. Such conduct, under such circumstances, it was every where loudly asserted and reasserted, could only be accounted for on one of two suppositions—con-

scious innocence, or stark madness. From that moment, the Queen was almost universally regarded as a calumniated and injured woman, coming in collision with a tremendous power; and consigned to infamy and ruin, for no fault of her own, but from the pure misfortune of standing in the way of the views and wishes of other persons. If the court and the courtiers be excepted, it may be truly said that one common and deep-felt sentiment pervaded the whole public mind, of indignation at the wrongs, and of sympathy with the sufferings of a high-spirited, but ill-fated princess, forced into a contest for her honour and her rights, against such fearful odds. Never did scorn of supposed injustice, and abhorrence of supposed cruelty, assume an air and attitude of more determined resistance; never did generous enthusiasm, in behalf of a hapless victim, burst forth in nobler efforts, than in the conduct of the English people, on this great occasion. The whole population seemed to rise, as one man, hastening to mingle in the unequal strife; hurling defiance against the ministerial oppressors, and throwing the shield of their protection round the oppressed. Thus the most powerful combination, perhaps, ever arrayed against a single individual, was defeated, by the still mightier power of public opinion; and the cause and triumph of the Queen became the cause and triumph of the nation.

From the moment that intelligence of the affair at St. Omer reached him, Dr. Parr considered it almost, if not quite, decisive of the point at issue between the royal person accused and her accu-

sers. "Yes!" said he to the writer, "in that affair, I can see the clearest indications, on the one side, of treachery, scared at its own purpose, and distrustful of its own grounds; and, on the other, the calm consciousness of innocence, true to itself, fearless of inquiry, and confident of coming safely and honourably out of it." This first impression soon gathered strength, not only from the recurrence of his former good opinion, founded on some personal knowledge of her Majesty, when Princess of Wales; but, also, from the recollection of a similar attempt, in 1806, over which she had completely triumphed; and, in no long time, the conviction, firmly fixed itself in his mind, that this was a second plot, more deeply laid than the first, concerted with the same view of abrogating her Majesty's conjugal and regal claims, by the only possible means, that of defaming and destroying her character. Under that conviction, which the occurrences of almost every day tended to confirm, Dr. Parr instantly resolved upon the line of conduct which he thought it became him to adopt, with an utter disregard of every possible or probable consequence to himself.[1]

In pursuance of this resolution, soon after her Majesty's return to England, Dr. Parr hastened to London, to offer his congratulations on her safe arrival in this country, and to tender his assurances of continued and devoted attachment to her person and dignity. He was received with all the respectful and grateful regard, due to one of his high

[1] "Ille autem sui judicii, potius, quid se facere pavesset, intuebatur, quam quid illi laudaturi forent."—*Corn. Nep.*

consideration, as a divine and a scholar, coming forward so promptly, and taking the part so courageously of a persecuted female, of elevated rank, indeed, but to whom was fearfully opposed all the powers of the state, and from whom stood aloof almost all that was great and noble in the land. He was from this time admitted into her Majesty's confidence: he was consulted by her on several important occasions; and was always proud and happy to offer his best advice, on every subject connected with her honour and her interest.

It was in consequence of his recommendation, that the Rev. Robert Fellowes, then so well known to the public by his many excellent publications on the great subjects of religion and morals, and, since his accession to the fortune of the late Cursitor-Baron Maseres, by his public spirit and generosity in the cause of learning and science, was appointed to the office of domestic chaplain and private secretary to the Queen. In this latter capacity, the arduous task devolved upon him of enditing the answers to the numerous congratulatory addresses presented to the Queen, from all parts of the kingdom, and from all classes of the community, on her first arrival, in the midst of her loyal subjects; and afterwards, on the happy occasion of the compulsory abandonment of the charges against her. Though in some of these answers, it was generally considered that the topics were not very wisely chosen, and that expressions were, in a few instances, introduced, not well-accordant with the sober dignity of a royal person; yet they were most of them greatly and

justly admired for their high and ardent tone of thought, for their beauty and energy of language, and for their noble spirit of liberty and philanthropy, so worthy of the enlightened sovereign of a free people. These answers have been often attributed, in part at least, to Dr. Parr: but, in a letter, now lying before the writer, Dr. Fellowes distinctly states that they were all composed by himself; and that though some were previously read to Dr. Parr, yet in no instance was a word of alteration proposed or suggested by him.

But there was one extraordinary publication—"the letter addressed by her Majesty to the King"—so much applauded by some, and censured by others, in which both Dr. Fellowes and Dr. Parr declared that they had no participation whatever. It was, indeed, shown in manuscript to her private secretary by the Queen; but it was not submitted to his revision; nor did she think proper to reveal the writer's name to him. The letter, whoever may be its author, is powerfully written, in a strain of very bold and very bitter invective; and yet is it possible to say, that there was nothing in the wrongs and provocations of the royal person, whose name it bears, which might be fairly urged to excuse, if not to justify it?

After a residence for several months in London, occasionally, in attendance upon the Queen, towards the end of August, Dr. Parr returned to Hatton; and resumed the laborious task, in which he had been for some time engaged; and of which he thus speaks, in writing to a friend: "I am busied night and day, preparing such a catalogue

of my numerous books, as may guide my executors, when I am no more: nor can any consideration easily draw me away from this business." His attention, however, was, at the same time, almost incessantly directed towards the critical state of her Majesty's affairs, who was then in the very midst of the fiery ordeal, through which she was made to pass. Though remaining at a distance from the extraordinary scene, his presence not being then required; yet he marked, with intense anxiety, the whole course of the strange and anomalous proceedings, in which British justice and common equity seemed to be alike disregarded.

Their very commencement in "a bill of pains and penalties" he reprobated, as having in it all the iniquity of an *ex post facto* law. The charges, as set forth with so much art and effort, though with so little power, in the opening speech of the attorney-general, some of which were never even attempted to be proved, seemed to him so monstrous, as to outrage all probability, to belie our common nature, and, by their own incredibility, to stab, and almost to destroy themselves. But when the evidence was actually produced, which, in order to sustain for a moment such charges, ought to have been the best and most unexceptionable, he largely participated in the general astonishment to find that it was the worst possible; in itself the most suspicious and unsatisfactory that could be; and in many of its material circumstances afterwards completely rebutted. Improbable, however, in the extreme, as the charges,

and contemptible as the evidence, appeared to him; yet he was always deeply impressed with the apprehension that the mighty power of the ministerial prosecutors would ultimately prevail. But after a long and severe struggle, it is well known, the "bill of pains and penalties" was carried by so small a majority in the House of Lords, that it was thought necessary to abandon it; and then, with exultation, proportioned to the previous depression of hope, Dr. Parr shared in the high-bounding joy of the whole country, on the great occasion of a magnanimous queen, discomfiting all her enemies, and breaking triumphantly away from all the snares drawn so closely round her,—from which it seemed at one time hardly possible she could escape.

Contrasted with the wrongs and the sufferings of Queen Caroline, Dr. Parr often talked with delight of her personal merits and attractions, which he represented as extraordinary. He thought that impartial posterity would place her high in the rank of eminent women, and still higher in the rank of illustrious princesses. He described her as possessed of a good understanding, of a noble and lofty spirit, of a warm and benevolent heart; gay, lively, open, unsuspicious in her temper; pleasing, though not strikingly beautiful in her person; amiable and engaging in her manners, in which, however, ease and frankness, he owned, prevailed more than dignity. He often, with great satisfaction, referred to the fair and honourable testimony borne to her character by the late Foreign Secretary of State; and that,

too, at the very moment, when the flood-gates were ready to be drawn, and the whole torrent of calumnious abuse, long accumulating, to be poured in, with overwhelming fury upon her. Nothing, indeed, could be more finely turned, or more delicately touched, than the praise which Mr. Canning bestowed upon the powers of her mind and the fascination of her manners: "such," he said, "as would render her the grace, the life, and the ornament of any court in Europe, in which she might choose to appear." Equally remarkable was the generous warmth, with which that distinguished orator, previous to the commencement of the investigation, declared his wish and his hope, and even his confident expectation, "that she would come out of all her trials and difficulties with a pure conscience and unsullied fame." Public declarations so favourable to the Queen, and, as uttered by a leading member of administration, so important to her interests, could not fail of attracting the admiring attention of Dr. Parr; and almost unbounded was his applause, when they were followed by Mr. Canning's resignation of office. That minister chose rather to retire from his share in the administration of government, than to act inconsistently with his honest convictions, or to violate the pledge he had given in the following words: "So help me God! I will never place myself in the situation of an accuser towards this illustrious individual." Previous to his resignation, he also declared, "that if he had stood in any other situation than that which he occupied, he should have been ready to fly to

her aid; and then he should have been all ardour and affection, if he might use the expression, in her service."[1]

It is stated in some published "Recollections" of one of his friends and pupils, that "when hard pressed upon the subject, Dr. Parr acknowledged that the late Queen had, in a few instances, justly incurred the imputation of levity." To the present writer, he has often, without the slightest hesitation, made the same admission: but it should be understood, that he meant no more than such instances of levity, as transgress the little rules of reserve and propriety, which are thought in this country, and justly thought, to become female decorum, or to befit princely dignity; and by no means such as offend against moral purity. So indeed the Recollector himself rightly puts it. "If Dr. Parr admitted," says he, "that the Queen, in some few instances, turned aside from the sober austerities and the strict decorums of an English matron, it was only in lesser matters; and even from these she might," he insisted, "have been recalled by mild remonstrance."—"But this lady," said Dr. Parr, "was beset with spies, and surrounded by enemies, whose malignant penetration virtue itself could not escape."[2]

Standing conspicuously forward to maintain the cause of an oppressed individual against the designs of her formidable foes, consisting of his Majesty's ministers, their numerous dependants, and their faithful allies, the clergy, Dr. Parr became, as

[1] Dodsley's Annual Register, 1820, p. 150, &c.

[2] New Monthly Mag. Dec. 1826.

might have been expected, the object of much public animadversion. But in the proud consciousness of his own upright intentions, he suffered the censorious remarks of others to pass unheeded. "I set at defiance," said he, writing to a friend, "the invectives of party-scribblers, and the taunts of courtiers, and the frowns of nobles and princes." It was always with evident feelings of self-gratulation, that he spoke of the independence which he had secured for himself, by never courting, for their favour, the great, and never cringing, for their patronage, to the men in power. Thus he gained, as he often remarked, "the advantage of entire freedom from restraint, in adopting those views of a momentous public question, which best approve themselves to his own honest conviction." —"I feel the comfort of that now," said he. In one of the public journals, distinguished by the frequency and the severity of its attacks upon him, some offensive and injurious observations had been inserted, during his late residence in London, which concluded, insolently enough, with advising him "to go back to his parishioners, and to resume his official duties, in that church, of which he might be, but was not, the ornament." When some of his friends represented that these observations called for a reply from him, he spurned indignantly at the thought, exclaiming, "Let the asses bray!" and when the same point was a second time urged upon him, by some other of his friends, he still persisted in his determination. On this last occasion, he observed that he knew who the writer was; upon whom he good-humouredly bestowed

some praise; and he even acknowledged that the article in question was well written. Then emphatically repeating the words—"The church, of which he might be, but was not, the ornament"—he resumed, with a complacent smile, the pipe, which he had just laid down.

When the vast power of a government, like that of England, ruling by influence, is considered; and when, also, the difficulty is fairly estimated, of obliterating unfavourable impressions of another, which strong suspicion of guilty conduct has once fixed in the mind, even though the suspicion prove to be unfounded; it will excite no great surprise to find that, of all the nobility and the higher order of gentry, convinced of her Majesty's innocence, there were few who had the firmness of courage, and the independence of spirit, to appear amongst her friends and adherents. But if almost all who were elevated in rank or station shrunk away from the presence of an acknowledged, though not a crowned, queen: some, however, there were, who remained faithfully attached to her person and her interests even to the last. Among these, none have established for themselves a stronger claim to the grateful and respectful regards of their contemporaries, or to the honourable and reverential remembrance of posterity, than Lady Ann Hamilton and Lord and Lady Hood. To them will indisputably belong a share of the same high and hallowed plaudits, which, for ages to come, will follow the names of Bishop Juxton and the Abbé Edgeworth; who, regardless of hazard or obloquy to themselves, consoled the sorrows of two

fallen princes; and with firm and affectionate fidelity accompanied, the one Charles I., and the other Louis XVI., to the scaffold. The loyal and generous devotion of the noble lord, and of the two noble ladies, just named, to their royal mistress, sinking down under the weight of accumulated sufferings, was, it may easily be believed, the object of admiration, and the theme of frequent and fervent praise, to Dr. Parr; and he has recorded the sense he entertained of their merits and their services, in the following clauses of his Last Will:—"I bequeath a ring to the Right Honourable Lady Ann Hamilton, whose dignified manners, whose discriminating judgment, and whose heroic fidelity in the cause of her majesty, Queen Caroline, are worthy of her Ladyship's elevated rank, and of her descent from the ancient and most noble family, of which she bears the name."—"I bequeath rings to the Right Honourable Lord and Lady Hood, as a mark of my respect, generally, for their virtues in private life, as well known in my neighbourhood; and, particularly, for their fidelity and kindness in the cause of their most injured Queen."

Extreme distress in the present world is never very lasting; and all excruciating pains, whether of body or mind, soon make an end of themselves or of the sufferer. The acquittal of the Queen, though it dispersed the clouds of suspicion and calumny which had gathered over her fair fame, was yet followed with nearly all the consequences to herself, which would have attended degradation. "I have, indeed, the empty name," she truly said,

"but I have none of the privileges or the dignities of a queen." Instead of befitting honour, studied insult was her portion. Even after her acquittal, she was still "scandal's choicest mark;" and, in hostility to her, the flatterers of power, and the hunters after preferment, found the greatest advantages to themselves. Added to other mortifications, she seems to have keenly felt her exclusion even from the sight of the splendid pageantry of the coronation, in which she ought to have been a principal figure; and it was within less than a fortnight after that time that she was seized with the fatal distemper, which hurried her to the grave.

Her death was peaceful and pious. There was evidently a deep sense of the injuries she had suffered; but no trace of that guilt, with which she was charged; and which, if it existed, must have been felt; and if felt, could not well have been wholly concealed. No! there was all the peace of a good conscience, and serene hope leaning on divine favour, and looking to heavenly felicity. Till the last chill touch of death, hers was a heart glowing with all the best and the kindliest feelings of our nature; affection to her friends, gratitude to "her faithful English," and generous forbearance towards her enemies. "They have destroyed me," were almost her last expiring words, "but I forgive them." On several most trying and difficult occasions, she exhibited, all must allow, the high spirit and dignity of conscious integrity and virtue. But if ever she was magnanimous in life; in death she was heroic. Rarely has dying beha-

viour appeared clothed with higher degrees of religious and moral grandeur than hers. It gives a direct contradiction to the calumnious reports raised and propagated against her. The wretch, who lived, as she is said to have lived, could never die as she died.[1]

The writer will not trust himself to describe the horrible outrages, which attended the last mournful ceremony of conveying her remains from England, according to her own desire, for interment near those of her family at Brunswick. They are besides too deeply impressed on the remembrance of every reader, to need repetition here. But the feelings on the sad occasion, high-beating in every bosom, not closed up by party prejudice against all sense of common decency and humanity, were forcibly expressed by Dr. Parr, in the following language, which, in communication with his friend, Dr. Wade, burst from his torn and indignant spirit:—

"Even if this unfortunate and injured Queen had violated her duty; the Scriptures furnish us with an instance of the compassion and respect, due to royal persons, upon whom the grave has closed. For when Jehu was on the point of gratifying his vengeance against the wife of Ahab, and had commanded her to be thrown down from the wall, he yet remembered her illustrious birth, and exclaimed, "Go, see now what is become of this unhappy woman, and bury her—for she is a king's daughter."—But here, when, on the contrary, the innocence of the accused person has

[1] See the New Annual Register, 1821, p. 304, &c.

been established after two severe investigations; and once, too, be it observed, in the judgment of those, who have notoriously taken an active part with her persecutors;—when the feelings of an enlightened and generous people have been strongly excited in her favour;—when her reiterated and aggravated sufferings have procured for her a lively sentiment of pity;—when her patience and magnanimity, under the sharpest trials, had made her an object of universal admiration;—under these circumstances, surely the hearts even of her fiercest adversaries might have been melted to some degree of the same pity, if not raised to some pitch of the same admiration, by her recent death, and the greatness of spirit with which she met it."

CHAPTER XVI.

A.D. 1816—1820.

Dr. Parr's friendly intercourse with Dr. Rees—and Dr. Lindsay —His occasional attendance on divine service in dissenting chapels—His opinion of the Rev. Robert Hall—His letters to the Rev. Charles Berry—Biographical notice of the Rev. Peter Emans—Dr. Parr's kind feelings towards those of different sects—His encomium on Dr. Lindsay—His letter to Dr. Rees.

Among the divines, not of his own church, with whom Dr. Parr in his later years associated and occasionally corresponded, was the late Rev. Abraham Rees, D.D. F.R.S., minister of the dissenting chapel in Jewin-street, London. He is known to the public as the author of four volumes of excellent sermons; and, still more, as the editor of the new "London Cyclopedia." For several years he usually passed five or six weeks, in the summer, at Leamington near Warwick, which, from an insignificant village, has lately risen to the consequence of one of the largest and most fashionable watering-places in the kingdom; and from his dignified person, his cheerful temper, his easy and obliging manners, and his entertaining and instructive conversation, he was always the centre of attraction in every company in which he appeared.

But the circumstance which rendered these annual visits peculiarly agreeable to him, was the opportunity they afforded of enjoying much pleasing

intercourse with Dr. Parr, who, on his part, was no less delighted with the conversation of Dr. Rees. Few days passed on which they did not meet, either at Hatton or Leamington, or at the house of some common friend; and, on these occasions, the writer had frequently the pleasure of being one of the company. It was highly gratifying to witness the sincere esteem and affection, which these two divines, though of different churches, felt and expressed for each other; and the unreserved freedom with which they conversed on all subjects, from the gay and the amusing to the serious and important. In the course of their long conferences, they ranged together, it might almost be said, through the whole circle of the sciences, not wholly excluding the arts, comprehended within the vast compass of that laborious work which one of them has presented to the world. Their sentiments on all the great questions of theology, politics, and literature, generally harmonised; and where they differed, it is hardly necessary to say, they differed without the smallest diminution of mutual respect.

A vehement debate, in which they once engaged, occurs at this moment to the writer's recollection. He had entertained at dinner, Dr. Parr, Dr. Rees, Dr. Lindsay, the Reverends Timothy and David Davis, and a large party of friends, at Leam; and, in the course of much interesting and animated conversation, some theological questions were started; and, amongst others, the Arian notion of the person of Christ, to which Dr. Rees was zealously attached; and which, with a sort of public challenge, he stood forth to defend. Somewhat to

the surprise of every one, Dr. Parr accepted the challenge; and maintained, in opposition to him, the unitarian doctrine, perspicuously stating, and forcibly urging, the principal arguments on this side of the long-disputed question. The debate was ably sustained; and each of the disputants put forth all his strength in the friendly contest. It is no discredit to Dr. Rees to say that, in the faculty of reasoning, and still more in the powers of eloquence, he was inferior to his great opponent, who, on closing the debate, took care to set himself right with the company, by declaring that, though he had said what might be fairly said in favour of unitarianism, yet he was not himself an unitarian. But if his opinions did not exactly accord with the doctrine of that sect, it will appear, however, in a subsequent page, that they did not widely differ from it.

The late Dr. James Lindsay, whose name has just been mentioned, was an extraordinary man; surpassed by few in all the best and noblest qualities, which constitute intellectual and moral greatness. For many years, he was the pastor of the Scots' church, in Monkwell-street, London; and was the immediate successor of the celebrated Dr. Fordyce. It was in the summer of 1814 that he accompanied Dr. Rees in his visit to Leamington; and the opportunity was gladly embraced by Dr. Parr of cultivating a more intimate acquaintance with one, whom he had long known, and had as long admired and loved. Their intercourse was frequent, and mutually agreeable. Dr. Lindsay possessed great powers of conversation; and it was plea-

sant to observe that Dr. Parr was sometimes put to the full and vigorous exertion of his own powers, in order to maintain his accustomed superiority.

During the period of his stay at Leamington, Dr. Lindsay once conducted the morning-service of the High-street chapel, Warwick, on which occasion Dr. Parr had declared his intention of being present; nor did he think it any degradation to appear in the full dress of a clergyman, though within walls not consecrated by episcopalian authority. The sermon, delivered by Dr. Lindsay, was an interesting and instructive discourse, since published, "On the character of the beloved disciple;" and both in it, and in the prayers which were put up, some expressions were introduced, respectful to the great divine then present, and to the church of which he was a minister. At the close of it, Dr. Parr declared that he had seldom attended any religious service with a higher degree of satisfaction; and, alluding particularly to the discourse, he said to a friend, on leaving the chapel, "this is true Christianity."

It is well known that, through life, he was in the habit of going occasionally to places of worship protected,—as he used to say, "most wisely and most justly protected"—though not established, by state authority. His feelings on this subject were exactly those expressed in the following passage from the pen of a liberal divine, some time ago deceased:[1]—"I know not how it is, but I confess, though a clergyman of the establishment, I see no evil in joining, for public worship, or social inter-

[1] Simpson's Plea for Religion.

course, with any of the denominations of Christians. I hear what passes with candour; join, where I approve; and reject whatever appears contrary to Scripture, and the plain dictates of sound reason and common sense. I am well aware this comes not up to the full standard of orthodoxy. But if such conduct constitutes a bad churchman, I am not anxious to be accounted a good one." In the same spirit, Dr. Parr thus writes to a friend:—"You are aware of those jealousies and prejudices which churchmen feel upon any connexion whatever with persons who are not of the national church. I feel them not; I disapprove of them speculatively; I resist them practically. But many of my clerical brethren are out of humour with me for so doing."

So in-wrought were these sentiments into the mind of Dr. Parr, that no ridicule or reproach could produce upon them the least effect. Some years ago, after attending morning-service at one of the chapels in Manchester, he happened to dine in company with a zealous Church-of-England man, who immediately began to question him tauntingly on the subject. "Well! Dr. Parr," said he, "where have you been this morning?"—"To Cross-street chapel," was the answer. "What! to a dissenting chapel!" exclaimed he scornfully;—"how strange!" Then, after a moment's pause, resuming in the same tone—"And pray, Dr. Parr," said he, "where will you go next?"—"Sir, do you ask," replied Dr. Parr, speaking slowly and solemnly, "where I shall go next?—Why, sir, if I remember, and practically regard what I have

heard this morning, the place I shall go to last—if not next—is—*heaven!*"[1]

There were few of the more distinguished dissenting divines, of whom Dr. Parr had not been, at one time or other, a hearer; and to the respective merits of each he was always eager to render the meed of his sincere and generous praise. He has several times heard the celebrated Mr. Hall preach; and, on one of these occasions, being asked by a friend whether he had been pleased—"Pleased," replied he, "Sir, I have been enraptured!"—To another friend, who had observed, that of all the eminent preachers among the various classes of dissenters, Mr. Hall might claim the first place:—"Yes, sir," said Dr. Parr, "and you might have added, within the pale of the church too."

Of one of the most admired of Mr. Hall's published discourses, that "on Modern Infidelity," Dr. Parr thus speaks:—"In common with all men of letters, I read with exquisite delight Mr. Hall's sermon, lately published. As compositions, his former works are replete with excellence; but this last approaches to perfection, μετὰ τοῦ σεμνοῦ τὴν χάριν ἔχει." Mr. Hall himself, Dr. Parr thus highly panegyrises:—"I will give my general opinion of him," says he, "in words which were employed to describe a prelate, whose writings are,

[1] Dr. Parr was once present in a dissenting chapel, seated near the pulpit, when the officiating minister was one of inferior merit, which gave occasion to the following jeu-d'esprit:—

A paradox of paradoxes the greatest by far,
Parr below the preacher, and yet the preacher below *par*.

I believe, familiar to him; and whom he strongly resembles, not, perhaps, in variety of learning, but in fertility of imagination, in vigour of thinking, in rectitude of intention, and holiness of life. Yes, Mr. Hall, like Bishop Taylor, has the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint."[1] To this testimony he has added another, in the following clause of his Last Will:—"I bequeath a mourning ring to the Rev. Robert Hall, as a mark of my reverence for his exemplary virtues, and of my admiration of his sublime and hallowed eloquence."

Among the dissenting clergy, whom Dr. Parr received into the number of his personal friends, was the Rev. Charles Berry, of Leicester; of whom he often spoke in high terms, as uniting strong powers of mind with a good share of solid and useful learning, and a keen sense of moral purity and propriety with the affections of a benevolent heart, and the attractions of unassuming and amiable temper and manners. In two long letters, with which the writer has been obligingly furnished, the plan of a classical education is traced, by Dr. Parr, in bold outline, intended for the use of Mr. Berry, in which, among other expressions of friendly regard, the following occur:—"Remembering that you, my dear sir, are endowed with good sense, and with more than usual capacity for good taste, I shall give you some advice upon the questions you proposed to me, about the education of your children. I shall endeavour to

[1] Spital Sermon, Notes, p. 63.

put you and your boys, in a strait path, and upon strong grounds; and you will consider this code of instruction as a decisive mark of my friendship for you." Then, having prescribed the method, in which he thought the Greek and Latin might best be studied, in order to form the complete and accomplished scholar, he thus humorously proceeds: "I can forgive your heresy, and your schism; but I think you ought to be tormented in Tartarus, seven years, if you do not follow my advice, implicitly, implicitly, implicitly. I am looking to use, not to display: and I speak with the authority, which experience justifies me in assuming."—Afterwards, entering on another part of his subject, he thus writes:—"I have only to speak on one more subject; and I speak feelingly. If you wish your boys to be good theologians, make them good biblical grammarians:" and having given minute directions as to the best means of accomplishing that object, he adds, "when once they are thus become good grammarians, they may take their choice for heterodoxy or orthodoxy; though, probably, they will care little for either."—Drawing the second of his two letters to a close, thus he expresses himself:—"As I seldom see you, I have written very fully: and as I really esteem you, I have written, also, very earnestly. I beg you will send your answer by Dr. Hill, who is coming to my birth-day feast, on the 11th of January. I wish you lived near me. Give my compliments and best wishes to your wife; and to your children, I send my services and affectionate blessing.—I am, dear Sir, truly your well-wisher, &c.—S. PARR, Dec. 21, 1819."

There was another dissenting divine, who resided in his own neighbourhood, long since deceased, for whom Dr. Parr professed high regard, and with whom he always gladly associated. He had, like Dr. Parr, an extensive knowledge of books; and, like him, too, possessed a large and well-chosen library; which he purchased with the careful savings of a very scanty income;[1] and in which he found the chief occupation and enjoyment of his life. It happened, in his later years, that pecuniary difficulties compelled him to think of selling, at least, some considerable portion of his books; when Dr. Parr, being informed of these difficulties, summoned the present writer to a conference, in order to devise, if possible, the means of relief. He began with protesting, as a point which he had previously and decidedly fixed, that not a single volume of that library should, with his consent, be sold. He then desired to know what sum would meet the necessity of the case; and, being told about 200*l.*, after the pause of a moment, he recommended a subscription; declaring, that what could not be raised of that sum elsewhere, should be advanced by himself, and by some of his own friends, to whom he would immediately apply. "Never," said he, speaking with ardour, "shall our friend have to mourn the loss of his books. No, No! he shall not be deprived, in his old age,

[1] "*Bromley's Remarks on the Grand Tour of France and Italy.*—This book was once in the possession of the Rev. Mr. Emans, a studious dissenting minister of Coventry; who, with a small income, contrived to buy many good books. S. P."—*Bibl. Parr.* p. 702.

of the solace, which they alone can afford."—Of this generous offer, however, it was not found necessary to take advantage; as the money was obtained by loan, from other quarters.

The person here referred to, was the Rev. Peter Emans, of Coventry; and as the much-respected friend of Dr. Parr, and his own, the writer hopes to be pardoned, if he indulge, for a moment, in the recollection of a very amiable and estimable man. A vigorous understanding, assiduously cultivated; a judgment truly, almost severely correct; learning, various, extensive, and accurate; piety, rational, unostentatious, and deep-felt; benevolence, which breathed its fervid spirit in warm affection to his friends, in feeling compassion to the distressed, in generous regards to all his fellow-creatures around him, and even in humane consideration for the sensitive creatures below him:—these were the predominating qualities, accompanied with the exactest attention to the little proprieties and kind offices of social life, and recommended by the charms of gay, cheerful, even playful temper, and of obliging unassuming manners, which combined to form in him a character of no common excellence and dignity. As a Christian, his faith was the effect of sincere conviction, the fruit of long, learned, and anxious investigation; and whilst his views of Christian doctrine were different, in many important respects, from those of the prevailing creed; yet he was never forward to question the opinions, or to oppose the prejudices of others. As a preacher, his sermons were well arranged and well digested,

usually directed to the great objects of practical religion; always judicious and instructive; somewhat deficient in animation and pathos; but distinguished by seriousness of thought, by justness and strength of reasoning; by great purity and perspicuity, and some vigour of style. He published nothing with his name; but he was a frequent writer in the Monthly Review, in the earlier and better days of that first and best of all the early critical journals.

In the younger part of life, Mr. Emans was known and received, with honourable distinction, in a wide circle, in which were some men of the higher orders in society, and some of the greatest eminence in literature. But during his later years, straitened circumstances, and an obscure situation, though unattended with the slightest querulousness of temper, or with the smallest degradation of exterior appearance or manner, threw a veil over the many excellencies of his character, and prevented some from discerning, and others from duly honouring them. He was born in London; and his education, which was begun at St. Paul's school, was completed at Mile End academy. After various settlements at Dorking, Ipswich, Nottingham, and some other places, he finally fixed himself at Coventry. Through his long life, he was never once laid on the bed of sickness; till, on a visit to a friend at Dudley, he was suddenly seized with a painful disorder; and, within a few days, expired, June 28, 1810, in the seventy-fourth year of his age, not leaving one surviving relative, near or distant, to lament his loss; but

followed to the grave by the deep regrets of all who had the happiness to know him. Φεῦ ὦ ἀγαθὴ καὶ πιστῆ ψυχή, οἴχῃ δὴ ἀπολιπὼν ἡμᾶς.[1]

Dr. Parr was one of those who considered *dissent* as a good rather than an evil; and who acknowledged, in the various classes of dissenters, instead of enemies, useful auxiliaries to the church. He often said, that the great cause of religion derived benefit from diversity of opinions, and opposition of views and interests in its professors; because, thus, attention is awakened, inquiry stimulated, and discussion promoted: of all which the general result must be favourable to truth and virtue. He thought that the church owed much obligation to dissenting divines, for their many able defences of the great common principles of Christianity; and that its thanks were even due for writings, which objected to what appeared to them erroneous or defective, in the national system of doctrine or discipline; because well-founded objection is sure, at last, to produce conviction, and conviction amendment and improvement. He felt an utter contempt for such little-minded men; great, though they might be, in other respects, as those, of whom Bishop Watson mentions one[2]—an eminent divine, too, in the church—who, on accidentally opening a book, written by a dissenter, immediately closed it, declaring that "he never read dissenting divinity."[3] Two or three times

[1] Xenophon.

[2] See the admirable preface to Bishop Watson's *Collection of Theological Tracts*, p. xix.

[3] It should seem that some Church-of-England worthies

Dr. Parr has publicly censured, in Bishop Halifax, of whom, however, he thought highly, "the Warburtonian spirit," which induced him contemptuously to call the author of the "Credibility of the Gospel History," "the laborious Dr. Lardner."[1]— "To my weak understanding, and grovelling spirit," says he, "it does not seem the best method for supporting the general interests of literature and religion, that one scholar should speak thus of another; not upon a doubtful or unimportant subject of taste or criticism, but upon the merits of a work, intended like that of Lardner, to uphold the common cause of Christianity."[2]

Impressed with these views, so far from wishing ill to dissenting societies, Dr. Parr always rejoiced to hear of their prosperity; and was even willing to assist in promoting it. "If dissent, and with it the spirit of generous rivalry, should ever be annihilated," he was accustomed to say, "so much the worse for our church: for, in that case, its clergy and its members, amisso cui æmulari consueverant in segnitiam torporemque resoluti essent." The wants of indigent ministers of other denominations, if

carry their proscription of dissenting writings beyond the science of theology. The writer once heard Dr. Rees tell, to the great amusement of Dr. Parr, a story of an Oxford divine, who had ordered the *New Cyclopedia*, at its first appearance, to be sent to him regularly; but who, after receiving ten or twelve numbers, made the woful discovery that the editor was not of the church; when, instantly he returned to his bookseller, to be disposed of as he could, all the numbers already purchased, with orders to send no more!

[1] Preface to Warburtonian Tracts, p. 109.

[2] Reply to Combe, p. 29.

properly made known to him, he was as ready to relieve as those of his own church; and his contribution towards the building or repairing of dissenting chapels was seldom solicited in vain. He used to say, "we of the church are more bound, from our situation, to aid in supporting the institutions of other sects, than they are to aid in supporting ours. The state takes care of us: and we ought to take a little good care of them." When, a few years ago, some improvements and embellishments were proposed in the High-street chapel, Warwick, Dr. Parr gave five guineas towards the expense; to which many other members of the established church, after his example, liberally contributed. On that occasion he said to the writer, "your people ought to give more attention to the appearance of your places of worship; such places ought not only to be decent, but handsome: divine service loses something of its proper dignity, when performed in mean or unsuitable edifices." He hardly ever visited any considerable town or village, in his occasional journeys, without inquiring into the state of the dissenting congregations and the character of their ministers; and when he received favourable reports, it was always with evident satisfaction that he communicated them to the present writer, at their first meeting after his return.

He was much gratified by an invitation, which he received and accepted, to dine with a number of dissenting ministers, at the library founded by the Rev. Dr. Williams in Red-Cross-street, London; and spoke afterwards with great pleasure of

the large collection of books with which it is furnished, and the numerous portraits of distinguished divines by which it is adorned. His concern for the honour and the happiness of the dissenting clergy led him to remark, with regret, the restraint, under which they are too often held by their congregations. Though fettered by their forms in other respects, yet, in that respect, he said, the ministers in the church enjoyed more freedom than those out of it: and he concurred in the observation of a friend that, among the non-conformists in England, and the Presbyterians in Scotland, "it was not the learned who teach the people what to believe; but the people who prescribe to the learned what they are to teach." He sometimes expressed great solicitude about the proper education of young candidates for the dissenting ministerial office; and never ceased to deplore deeply their exclusion from the two universities; a measure which he always reprobated, as no less unwise in the state, than unjust to them. Speaking of our academical institutions, he lamented that they were formed on so small a scale, and dependent on such scanty funds; and he asked why York academy was not converted into a large and noble college, which might invite numbers, and obtain, as in that case he doubted not it would, a considerable share of public support? With what joy, if he had lived a few months longer, would he have hailed the wise, liberal, and magnificent project of the London University!

Once being present at the high bailiff's annual dinner in Birmingham, it was mentioned to him

that when the toast "To the health of the clergy" was sometimes followed by another, "To that of the dissenting ministers of the town," many churchmen, jealous of what they conceived the dignity of the church, hesitated or refused to receive it. As soon, therefore, as the latter toast had been given, and duly honoured, Dr. Parr rose to address the company. He began with returning thanks for the compliment paid, in the first instance, to the church of which he was a member; and then went on to state, as the strong and settled conviction of his mind, derived not from desultory reading, but from long and laborious study, that the principles of the English church were those of toleration, carried to their utmost extent: and that there was a time—"though we have seen," said he, "a long and dreary interval—when archbishops and bishops, the highest dignitaries and the brightest luminaries of the church, thought themselves honoured, in cultivating the acquaintance and the friendship of the heads of the dissenting churches." Reasoning thus from the writings and the conduct of the greatest and best men, in the purest and best times of the church, he insisted that its true principles were those of the most perfect liberality towards all, who conscientiously dissent from it: and he concluded in nearly the following words—"In these principles, I thank God, I have been brought up; in the maintenance of these principles, I have lived; and in the avowal of these principles, I hope I shall die." He then walked round the room; shook hands with many

of the dissenting clergy then present; and, as it was growing late, retired.

The just and the generous principles, not of bare tolerance, but of esteem and affection towards the sincere and the worthy of all sects, which Dr. Parr hoped to maintain till death, it may almost be said, he avowed and maintained even after it. In his "Last Will," he has recorded his assurances of kind and respectful regards to more than thirty individuals, not of his own church; and among them are the names of the following divines—Dr. Rees, Dr. Lindsay, Mr. Belsham, Mr. Hall, Mr. Cogan, Mr. Shepherd, and Mr. Corrie. To all these he has bequeathed mourning rings, as tokens of friendship; and—will the reader pardon the seeming or the real vanity of the writer in adding of himself—that he also was honoured with the same mark of friendly regard, accompanied, too, with expressions, gratifying, he confesses, in the highest degree, to his feelings?—"Hoc juvat, et melli est, non mentiar!"[1]

Dr. Lindsay, whose name is thus enrolled among the friends of Dr. Parr, died four years before him. In an assembly of divines of the three denominations of dissenters, convened at the library in Red-Cross-street, for the purpose of considering Mr. Brougham's proposed plan of national education, Dr. Lindsay had delivered his sentiments on that important subject, and had just resumed his seat—when, falling suddenly into the arms of those

[1] Horace.

around him, he expired, Feb. 14, 1821, in the sixty-fourth year of his age.

Soon after this lamented event—speaking to the writer, in a tone of deep-felt grief—"Ah!" said Dr. Parr, "our friend Lindsay is gone!"—"Oh! he was a noble creature!—We shall long remember him—long mourn his loss." On a subsequent occasion, he expressed his opinion nearly in the terms, and quite to the effect, that follows:—"He had fine talents: he had a good store of ancient learning; and of modern literature his knowledge was various, extended, and well digested.—Then, as to his moral qualities, there, we can scarcely say too much—he was pure in heart; social in temper; benevolent in spirit; most upright in conduct. Some would say there was a sternness about his integrity; and a vehemence, almost passionate, in urging the right, and opposing the wrong, as it appeared to him, in sentiment or action. But, in reality, there was all the sweetness, as well as all the fairness, of candour. In debate, if he was sometimes warm, he was never overbearing: if there was pressing earnestness, there was no discourtesy in his manner. As a patriot and a philanthropist, the love of his country and of his kind was in him a glowing passion, as well as a steady principle. As a Christian and a preacher, religion was in him a subject of ardent feeling, as well as of honest profession; and, though destitute of the graces of elocution, yet he possessed, in no inferior degree, all the eloquence, which sincere conviction, vivid conceptions, strong emotions, and great command of language can supply."

Adverting to his "Discourses," of which a volume had been recently published, Dr. Parr affirmed that "in all the first and best qualities of sermons, there were few in the English language that could be placed above them." For clear arrangement, for cogent reasoning, for just and striking observation, for purity and energy of moral sentiment, for fervour of devotional and benevolent feeling, and for all the charms of a style, chaste, terse, flowing and elegant, sometimes tenderly pathetic, and sometimes rising towards the impressively solemn and sublime—these sermons, he said, almost touch the point of perfection. In his own copy they are characterized as "eloquent and philosophical;" and in the same copy is inserted the following inscription:—"Presented to Dr. Parr in testimony of profound respect for distinguished talents, uniformly employed under the guidance of an upright mind, and the impulses of a kind and benevolent heart, in promoting the great cause of truth and freedom—from the author."[1]

During his occasional visits at Manchester, Dr. Parr was always delighted to renew his friendly intercourse with the late Rev. W. Hawkes, for more than thirty years minister of the chapel in Morely-street, erected with a particular view to the benefit of his services, by a number of respectable persons, who had long known, and who greatly appreciated his talents as a preacher, and his merits as a man. Though he was one of those men of superior claims, but diffident of themselves,

[1] Bibl. Parr. p. 68.

who shrink from the gaze of public observation; yet he could not conceal the many excellencies of his character from the notice and admiration of an extended circle of friends and acquaintances. Among these was Dr. Parr; who often spoke in terms of high commendation of the great and good qualities of his understanding and his heart. Perhaps the tie of union was closer drawn between them by the circumstance that both were accustomed to regard, with comparative indifference, the points of doctrine about which Christians differ: and to reflect in their own minds, and to insist in their preaching, far more on the great points, in which they are all agreed. In the Bibl. Parr,[1] annexed to the title "Hawkes' Sermons, 2 vols." is added this note:—"A man of deep reflection: and a very perspicuous and correct writer.—S. P."

It was about the year 1820, that Dr. Rees discontinued his annual visits to Leamington; a circumstance which seems to have given occasion to the following letter, or, at least, to some of the expressions contained in it. The reader will be struck with that part, in which Dr. Parr acknowledges the pleasure and the benefit, which both himself and his parishioners had derived, from the use of Dr. Rees's published sermons, in his own church-services at Hatton.

"Dear and excellent Dr. Rees,—The sympathies of friendship are rather invigorated, than enfeebled in my mind, by old age. I shall always reflect with pleasure and with pride, that I had

[1] P. 54.

the honour of ranking such an enlightened man as Dr. Rees among my friends. I received your letter, with more than usual interest; for it recalled to me many scenes of rational delight, which are to return no more. We have lost Dr. Lindsay; but the remembrance of his talents, attainments, upright principles, and generous spirit, will glow in your bosom, and my own, till we sink into the grave. Dr. Rees, I am sure that no personal partialities have influenced my judgment, in my estimation of the sermons which you gave to Mrs. Parr. I have preached more than half of them. They guide me, and they animate me, as a preacher. They satisfy me as a critic. They strongly resemble the sermons of Jortin; and they impress me with no painful feeling of inferiority, when they have been interrupted by his discourses, and those of Clarke, Bishop Pearce, and Sherlock. I wish you were an eye-witness of the ardour which they inspire, when I deliver them from the pulpit. Joyfully and thankfully shall I receive the two additional volumes; and you may be assured that I shall unreservedly tell you my opinion of their merits.—Why do you abandon your purpose of going to Leamington; where the baths and the waters, as you know experimentally, are favourable to your health? At our advanced time of life, procrastination is very dangerous. Come to your old apartment at Copp's, Do not forget how much your lively conversation, your good manners, your good sense, and your good nature cheered young and old, male and female, churchmen and non-cons, when you were

at the head of the table.—I suppose you will not be a gazer at the coronation. Have you seen Glover's answer to our famous polemic, Bishop Marsh? Pray read it. Upon public affairs, you and I have the same fears, and the same indignation.—With great sincerity I subscribe myself your friend and respectful obedient servant,

"S. PARR."

CHAPTER XVII.

A.D. 1820—1824.

Death of Bishop Bennet—Character of him by Dr. Parr—Death of Mr. Bartlam—Anecdote of him—Death of Mr. R. P. Knight—Notice of Dr. Symmons—His "Life of Milton"—Dr. Parr's acquaintance with Mr. Hollis—*Vindication* of Sir Walter Raleigh from the charge of infidelity—Notice of General Cockburn—Mr. U. Price—Sir J. Aubrey—Professor Bekker—Mr. Hermann—Dr. Griffiths—Mr. Nichols—Dr. Parr's letter on the subject of King Richard's well.

Dr. Parr had now entered into his seventy-fourth year; and it could be no surprise to him to see the circle of his earlier friendships fast contracting, and drawing almost to a point. In the summer of 1820, his feelings were severely wounded by the death of one of the oldest and most beloved of all his friends, Dr. Bennet, the senior bishop of Ireland. He was an accomplished scholar, an enlightened divine, and an amiable and virtuous man. He was much devoted to the study of British antiquities; and was particularly distinguished for his knowledge of Roman roads. Though he published nothing himself, he communicated much valuable information to Mr. Nichols, the historian of Leicestershire; and to Mr. Polwhele, the historian of Cornwall. By the interest of Lord Westmoreland, who had been his pupil at Cambridge, he was promoted, in 1790, to the bishopric of Cork; and was thence translated to the rich see of

Cloyne. In 1791, he was married to Frances, daughter of the Rev. Wm. Mapletoft; but he had no children.

Dr. Bennet, as the reader knows, was Dr. Parr's schoolfellow at Harrow, and his fellow-collegian at Cambridge; and the following testimony of mutual regard, written many years afterwards, will interest and amuse. It is inscribed on the first leaf of "Kenna's Political Essays on the Affairs of Ireland," in the hand-writing of Dr. Bennet. "This book is presented, with every good wish, to Samuel Parr, curate of Hatton, by Wm. Bennet, bishop of Cloyne, January 1, 1795, as a token of long and uninterrupted friendship;" and to this is added what follows—"A witty author has observed, that bishops and curates are now seldom seen together, except in the prayer for the clergy. —S. P."[1]

But the reader must not longer be detained from the pleasure, with which he will contemplate the splendid portrait, drawn and coloured by the hand of fond and affectionate friendship, as presented to his view in the following passage:—

"There is one man, whom I cannot remember, without feeling that all my inclination to commend, and all my talents for commendation, are disproportioned to his merits. From habits, not only of close intimacy, but of early and uninterrupted friendship, I can say there is scarcely one Greek and Roman author of eminence, in verse or prose, whose writings are not familiar to him. He is equally successful in combating the difficulties of

[1] Bibl. Parr. p. 407.

the most obscure, and catching at a glance the beauties of the most elegant. Though I could mention two or three persons, who have made a greater proficiency than my friend in philological learning; yet, after surveying all the intellectual endowments of all my literary acquaintance, I cannot name the man, whose taste seems to me more correct and more pure, or whose judgment upon any composition in Greek, Latin, or English, would carry with it greater authority to my mind. To those discourses, which, when delivered before an academical audience, captivated the young, and interested the old; which were argumentative without formality, and brilliant without gaudiness; and in which the happiest selection of topics was united with the most luminous arrangement of matter—it cannot be unsafe for me to pay the tribute of my praise, because every hearer was an admirer, and every admirer will be a witness. As a tutor, he was unwearied in the instruction, liberal in the government, and anxious for the welfare, of all intrusted to his care. The brilliancy of his conversation, and the suavity of his manners, were the more endearing, because they were united with qualities of a higher order; because, in morals, he was correct without moroseness; and because, in religion, he was serious without bigotry. From the retirement of a college, he stepped, at once, into the circle of a court. But he was not dazzled by its glare, nor tainted by its corruptions. As a prelate, he does honour to the gratitude of a patron, who was once his pupil, and to the dignity of a station, where, in his wise and

honest judgment of things, great duties are connected with great emoluments. If, from general description, I were permitted to descend to particular detail, I should say, that, in one instance, he exhibited a noble proof of generosity, by refusing to accept the legal and customary profits of his office from a peasantry, bending down under the weight of indigence and exaction. I should say, that, on another occasion, he did not suffer himself to be irritated by perverse and audacious opposition; but, blending justice with mercy, spared a misguided father, for the sake of a distressed dependent family; and provided, at the same time, for the instruction of a large and populous parish, without pushing to extremes his episcopal rights when invaded, and his episcopal power when defied. While the English universities produce such scholars, they well deserve to be considered as the nurseries of learning and virtue. While the Church of Ireland is adorned by such prelates, it cannot have much to fear from the spirit of restless discontent and excessive refinement, which has lately gone abroad. It will be instrumental to the best purposes, by the best means. It will gain fresh security and fresh lustre, from the support of wise and good men. It will promote the noblest interests of society; and uphold, in this day of peril, the cause of true religion. Sweet is the refreshment afforded to my soul, by the remembrance of such a scholar, such a man, and such a friend, as Dr. Wm. Bennet, bishop of Cloyne."[1]

[1] Reply to Combe, p. 25.

What, it might well be asked, in the sacred name of moral honour and moral rectitude, must be thought of the law, requiring subscription to numerous, unintelligible, inexplicable articles of faith, which could betray a mind like that of Bishop Bennet, into such poor and wretched sophistry as that contained in the following extracts of a letter, addressed to the late Gilbert Wakefield?

"You have doubts on the subject of our articles; and where is the man who has not? At least, I should have a very bad opinion of the sense and the heart of the man, who has not. And do you really think that every man, who subscribes is guilty of perjury, but the very few who understand them literally? Perjury, perhaps, is too harsh a term: subscribing that a thing is true, being very different to swearing to the truth of it. But you, at least, think us guilty of gross prevarication; and here remains the difficulty, whether you think the possession of the comforts, and what some think the honours of life, worth such a prevarication or not? This, my dear Wakefield, you only can determine. *Fecerunt alii et multi et boni.* But, I own, authority is a very bad argument against conscience." If it were not, I would mention, in particular, your fellow-collegian, Jortin. He professed himself a doubter about the trinity, yet he subscribed repeatedly. I do not see why we need scrupulously inquire in what sense the articles were originally, or are now imposed? If I can make the declaration, that I believe them to be

true—take the word truth as you please—I have done enough; but I fear I shock you," &c. &c.[1]

The loss of his early and excellent friend, Bishop Bennet, was, in no long time, followed by another, most deeply deplored by Dr. Parr, in the death of his beloved pupil and friend, and for many years his almost constant companion, the Rev. John Bartlam. He expired suddenly, in the shop of Mr. Lloyd, bookseller, Harley-street, London, March 6, 1823; and so great was the shock to Dr. Parr, that he never entirely recovered from it. A party of his friends had assembled to dine with him, and the dinner was just going on table, when the distressing intelligence arrived at Hatton. He instantly withdrew into a private apartment; where he remained so long that his friends were preparing to depart, when he returned: and having previously desired that no allusion might be made to the event, he sat down; conversed with them much as usual; and maintained, in an extraordinary manner, the command over his feelings during the whole evening. He was for some time afterwards accustomed to place a vacant chair on the very spot, which Mr. Bartlam had usually occupied at his table, and often looked at it in mournful silence; but never uttered his name.[2] A biographical memoir of his much lamented friend and companion, written by Dr. Parr, will be found in a subsequent part of this volume.

A high instance of a noble and generous spirit,

[1] Wakefield's Life, vol. i. p. 376.

[2] New Monthly Mag. June, 1826.

well known, in all its circumstances, to the present writer, reflects so much honour on a worthy and estimable name, that he cannot refuse himself the pleasure of adorning these pages with it; most deserving as it is of more lasting remembrance, than these pages are likely, except from the subject of them, to ensure. At a time, when, in consequence of unhappy differences, Dr. Parr was estranged from the family of his son-in-law, with little prospect of reconciliation; he thought fit to execute a will, by which he left the greater part of his large property to Mr. Bartlam. As soon as intimation of this intended bequest was communicated to him, Mr. Bartlam vehemently protested against it; and urgently pleaded the superior claims, and the greater needs, of the two motherless grand-daughters; who, whatever might be the offences of others, were certainly clear of all blame. This first, itself a rare act of disinterestedness, was followed by a second. Finding all his representations and remonstrances unavailing, Mr. Bartlam lost no time in writing to the person most deeply interested; revealed to him Dr. Parr's intentions, respecting the disposal of his property; and, as the only remaining expedient, earnestly recommended an immediate attempt to effect a reconciliation—offering to aid the attempt by his own best advice, and his own most strenuous efforts. The attempt was accordingly made; and, to the disappointment of none more than of him who advised it, proved unsuccessful. But "what can stop an honourable mind from an exploit of honour?" As it appeared

that Dr. Parr's purposes could not be changed, Mr. Bartlam fixed in his own mind, and disclosed to his confidential friends, his final determination; which was, to acquiesce apparently in the dispositions of the will, but at the same time to regard himself, simply and solely, as a *trustee* for the benefit of others; bound, by every sacred obligation, to convey whatever might be received by himself, without the smallest diminution, to those, to whom, in his own opinion, it more rightfully belonged.

These soaring acts of disinterestedness, as if rising in beautiful climax, were succeeded and crowned by still another, and perhaps a greater. For, when, by the judicious interference of one of the best and most faithful friends of the family, the long-desired reconciliation was not only attempted, but accomplished: the first to approve and promote the attempt, and to hail its success, was the very person, who, by that result, found himself not only removed from the heirship of a great property, which many would have thought he might, without discredit, have retained; but deprived also of the proud delight which he had anticipated, of relinquishing his own legal claims, in favour of what appeared to him the stronger and juster equities of others. In times when the "amor sceleratus habendi"[1] is suffered to bear down too much all the nobler principles of the human mind, may not this whole transaction be placed among the deeds of true magnanimity,

[1] Ovid.

"which exceed all speech?"[1]—"*Οὐδέ τις λόγῳ ἐφικέσθαι δύναιτ' ἄν.*"

Early in 1824 Dr. Parr received intelligence of the death of another much honoured friend, in the Cursitor-Baron Maseres; who, through the course of a long life, reaching to its ninety-third year, sustained a distinguished reputation, among men of letters, by his own literary acquirements, which were great; and by the ardour and liberality, with which he patronised and promoted the general cause of literature. Over all the subjects of highest interest to human beings, moral, religious, and political, he allowed his thoughts to range, with the most unfettered freedom; and the views he adopted were worthy of an upright, enlightened, and reflecting mind. Though in his professional career he was not eminent, yet his knowledge of law was accurate and profound; and the most difficult and important questions were often proposed for his opinion. In private life, all who knew or approached him, were pleasingly impressed by the charms which his social and cheerful temper, his bland and obliging manners, and his animated and instructive conversation threw around him; and were equally struck with the dignity, which pure moral rectitude, high religious principle, and the glowing sympathies of benevolence, conferred upon him. Some of the strong lines of his fine character are thus traced by Dr. Parr—"Baron Maseres, I regard, as most venerable from his attainments in various branches of

[1] "Deeds that are truly great exceed all speech."—*Shakspeare's Henry V.*

science, from his extensive researches in history and theology, from his manners, at once inartificial and dignified, from his pure and ardent love of constitutional liberty, and from that hoary head, which is a crown of glory, when found in the way of righteousness."—Alas! amidst so much excellence, there was one blot of littleness and inconsistency. From the benefits of that toleration, of which he was the strenuous advocate, he contended for the exclusion of his Catholic fellow-subjects!

In the same year, 1824, the number of Dr. Parr's friends was still further diminished, by the sudden decease of Richard Payne Knight, Esq. "whom he always greatly admired," he said, "for his acuteness, his taste, and his most curious and profound erudition."[1] Mr. Knight was long and honourably distinguished in the literary circles of the metropolis; and he is entitled, by universal consent, to be placed high among the most eminent Greek scholars of his age. He is said to have been an occasional writer in the Edinburgh Review. Amongst his acknowledged works are, "An Account of the Worship of Priapus in Ionia," and an "Enquiry into the Principles of Taste,"[2] &c.—He bequeathed his matchless col-

[1] Last Will.

[2] "*Homeri Carmina studio R. P. Knight.*—Viro venerabili, eruditissimo, amicissimo, Samueli Parr, in his diligentissimis studiis, duci, doctori, et magistro suo, quæ maxima et pulcherrima potuit grati animi monumenta, dignissimaque summa ejus elegantia, amicitiæ diuturnæ pignora, dono dat editor."—*Bibl. Parr.* p. 692.

lection of medals, drawings and bronzes, worth 30,000*l.*, to the British Museum.

Nearly about the same time, closed his mortal course, the Rev. Thomas Rennel, B.D., F.R.S., son of the dean of Winchester, and one of the most zealous and intrepid among all the champions of the English church, exactly as it is by law established. Of him, in the language of high, but, no doubt, just panegyric, Dr. Parr thus speaks:—"My authority is good, not only from common fame, but from the general consent of scholars, and my own personal observations, when I say, with confidence, that, by profound erudition, by various and extensive knowledge, by a well-formed taste, by keen discernment, by glowing and majestic eloquence, by moral character, pure without austerity, and piety, fervent without superstition, the son of the dean of Winchester stands among the brightest luminaries of the national literature and the national church."

A sincere and devoted friendship subsisted for many years between Dr. Parr and the late Rev. Charles Symmons, L.L.D., celebrated as the author of the "Life of Milton;"[1] in whom, it is just as well as high praise to say, that the poet of freedom has at last found a biographer worthy of himself. Dr. Symmons was more the pupil of nature than of art; and was guided, even on important occasions, by the impulses of a high and enthusiastic spirit, more than by the sober maxims,

[1] Among his other works is "*Virgil's Æneid, translated,*" of which Dr. Parr says, "I think this one of the best translations in the English language."—*Bibl. Parr.* p. 696.

or cold calculations of prudence and propriety. His character has been, therefore, sometimes misconceived, by those, who contemplated it at a distance; whilst those, who associated intimately with him, saw in it the most perfect sincerity, the noblest simplicity, the firmness of unyielding integrity, and all the kindest feelings of the purest benevolence. Even his imputed faults were but the exuberances, proceeding from the good and amiable qualities of his heart.

Of Symmons' "Life of Milton," Dr. Parr never spoke but in terms of rapturous commendation. He considered it as the most able and faithful, the most complete and finished picture of the greatest of poets and the noblest of patriots, which has yet been given to the public. He would not admit, what some have thought, that it is too highly wrought, and too strongly coloured. He admired, as he often said, the keenness of penetration, the strength of observation, the force of reasoning, and the fire of eloquence, which the advocate displays, in repelling the calumnious aspersions thrown on an illustrious character; and in demanding the praises due to the talents which exalted, and to the virtues which adorned it. Even the vehemence of indignation, with which the bold reprover exposes and censures the Tory detractors of Milton, and of which some have complained, he would defend, by saying "opprobriis dignos laceravit."

The first publication of the "Life of Milton," in 1807, led to a long and interesting correspondence, of which Dr. Symmons speaks in the follow-

ing grateful strains :—" Dr. Parr must forgive me, if I here state that the benefit which this second edition of my work has derived from the assistance of his judgment, has been so considerable, as to give him a just claim to the thanks of my readers and myself. In a correspondence which has passed between us, his deep and accurate erudition has supplied me with so much curious observation on the subject of Milton's Latin poetry, that, if I could consent to arrogate the possessions of a friend for my own, and to shine with the wealth of others, I could make a splendid figure, and appear great beyond the design of my nature, and the indulgence of my fortune. The high reputation of Dr. Parr for learning and for talent cannot acquire the least elevation from my panegyric; and when I affirm, that his virtues, as a man, are equal to his merits as a scholar and a writer, I say only what his friends know, and what his enemies have not the confidence to deny. I speak of him, on this occasion, to gratify myself; and he must pardon my justifiable vanity."[1]

It has been truly observed, that partly, perhaps, by the happy conformation of natural constitution, and still more by the moral influence of instruction and example, the talents and the virtues of the parent are not unfrequently transmitted, in a greater or less degree, to the offspring; and the observation in the case of Dr. Symmons is strikingly verified. A volume of "Poems" was published by him in 1813, of which some were his own productions; but the greater part were those

[1] Symmons' Life of Milton, 2nd ed. Pref.

of his daughter, Miss Caroline Symmons, who died at the early age of fourteen, and who displayed, in her verses, a brilliancy of fancy, a richness of expression, and a maturity of judgment, which might almost seem miraculous. His son, too, has acquired a high reputation as an accomplished scholar; and is advantageously known, in the literary world, as a translator of the "Agamemnon" of Æschylus.

In his "Last Will," Dr. Parr thus bears his testimony to the good and great qualities of his two friends; of whom the son only now lives, to sustain the honours of the name, by the cultivation of his admirable talents; and by their exertion, it is to be hoped, in literary labours, for the benefit of others:—"I bequeath mourning rings to my friend, the Rev. Dr. Symmons, a scholar, a poet, a gentleman, and a real Christian; and to his son, John Symmons, Esq., whose capacious and retentive memory, various and extensive learning, unassuming manners, and ingenuous temper, have procured for him a high rank in the catalogue of my friends."

In the winter of 1824 died, at High Wycombe, in the eighty-fourth year of his age, John Hollis, Esq., a near relative of the celebrated republican, Thomas Hollis, Esq. He was a man of strong understanding, of deep reflection, and of great moral worth. Dr. Parr respected his character, and cultivated his acquaintance; nor did he think the worse of him, because he belonged to the number of those—a small number, it is believed—who, after fair and impartial inquiry, remain un-

convinced by all the vast, various, and consistent evidence, adduced to prove the truth of Christianity.[1] Thus Dr. Parr speaks of him, in a note:—"Mr. Hollis gave Dr. Parr his 'Apology' in the year 1809; and, in the summer of 1812, he sent him his other works. Mr. Hollis leads a studious and blameless life at High Wycombe, Bucks, where Dr. Parr sometimes visits him. He is confessedly an unbeliever; but he never writes profanely. He is charitable and respectful in his judgment upon the character of Christians: he devotes his time and his fortune to doing good; and, be his errors what they may, Dr. Parr is bound, by the principles and spirit of Christianity, to love and honour such a moral agent as Mr. Hollis." And in another note, he adds,—"Dr. Parr knew Mr. Hollis personally; and considered him one of the most serious, upright, and benevolent of human beings. They often conversed upon the most important subjects; and whatsoever be the errors of Mr. Hollis, he supported them with much ability, and without any taint of acrimony or profaneness."[2]

[1] The pious, the candid, the amiable Bishop Porteus contemplated the possibility, at least, of honest unbelief, in the following passage—addressing those, in whose minds, after careful examination of the evidences of Christianity, doubts of its truth remain:—"Think whether you can boldly plead, before the tribunal of Christ, the *sincerity of your unbelief*, as a bar to your condemnation. That plea may possibly be in some cases a good one. God grant that it may in yours! But remember this one thing: you stake your own souls upon the truth of it."—*Porteus' Sermons*, vol. i. *Serm.* 2. *See other passages to the same effect in the same discourse.*

[2] Bibl. Parr. p. 572.

The fairness and the candour of his sentiments in reference to the temper and the conduct of modern unbelievers, Dr. Parr has displayed in the following passage:—"Many, who may not be wholly with us, are not therefore fiercely and corruptly against us. They investigate: they may sometimes doubt after investigation, as we ourselves may sometimes believe, without it. But they do not, in this country, at least, insult our understandings and our feelings with the effrontery of the libertine, the arrogance of the scoffer, or the fell impiety of the blasphemer. Diffident they are and humble, where the knight-errant of atheism rejects indiscriminately and undauntedly. They are silent, where he clamours rudely. They blush, where he dogmatises; and they shudder, when he reviles. By such inquirers, then, no snares will be laid for credulity; no encouragement holden out to rashness; no palliatives spread over the deformity and the foulness of vice; no objections pushed forward that can affront the authority, or wound the delicacy, of real virtue."[1]

But while prompt to render all manner of justice to the motives and the merits of those, who, after sober inquiry, are dissatisfied with the evidence, on which the truth of revealed religion rests; yet his anxiety, on the other hand, that they should gain no unfair advantage from the authority of great names, which do not belong to them, is evinced in the following note:—

"Dr. Parr is bound to make the following statement. Mr. Hume, in his History of England,

[1] Spital Serm. p. 13.

speaks of Sir Walter Raleigh, as one of the first free-thinkers in this country.[1] Now, in Raleigh's History of the World, he again and again writes as a believer in revelation. What, then, should lead Mr. Hume to his opinion? It was, Dr. Parr suspects, hastily and not very fairly formed from the title of one of his tracts, "The Sceptic." This acute and philosophical little work contains, indeed, the medulla of scepticism; but then it is a mere *tentamen* or *lusus*, as Mr. Hume might have seen. But Mr. Hume looked no further, or he would have found, in other parts of the same volume, decisive proofs of Sir Walter's piety. Dr. Parr appeals to the "Instructions to his Son;" and to the "Dutiful Advice of a loving Son to his aged Father." In the former, there is a chapter with the title "Let God be thy director in all thy actions;" and in the latter, though there is no express mention of the name of Christ, there are frequent and express references to the New Testament, to St. Austin, St. Cyprian, and Daniel."[2]

In the records of his "Last Will," among the persons of whom Dr. Parr has made honourable mention, added to those before enumerated, are General Cockburn of Shamgannah Bay, Uvedale Price, Esq., and Sir John Aubrey, Bart. M. P. Of the first he speaks as a friend, "whose vivacity in conversation, whose various knowledge, whose ardour in the cause of civil and religious liberty, and whose urbanity, probity and benevolence in private life, entitled him to a very large share of his esteem

[1] See also Butler's Reminiscences, vol. ii. p. 232.
[2] Bibl. Parr. p. 451.

and confidence." The second he praises, "not only as a correct and elegant scholar, but as an English writer, not surpassed by any of his contemporaries in purity of style." The third, most upright as a private, and most honourable as a public man, had sitten in eleven successive parliaments; and Dr. Parr speaks with admiration of "his dignified firmness, as a senator, and with gratitude, of his uniform and active kindness towards himself."

In the same solemn record of last thoughts and last friendships, occur the names of two illustrious foreign scholars, by whose good opinion Dr. Parr was honoured, and with whole learned epistles he was sometimes favoured: the one, Mr. Professor Bekker, of Berlin; the other, Mr. Hermann of Leipsic. The latter he describes as a writer, who blends the most profound philosophy, with the most exact and extensive erudition: and whom he pronounces to be, in his judgment, the greatest among the very great critics of the present age."[1] In the "Bibliotheca Parriana," the "Orphica, Gr. et Lat., recensuit G. Hermannus," is thus noted: "The value of this book is beyond calculation heightened by the acute and exquisitely learned dissertation of Hermann. S. P."—And to the "Hermanni Dissertationes variæ" with this inscription: "Intelligentissimo harum literarum ar-

[1] "My hero is Hermann. He is not only a scholar, but a philosopher of the highest order; and he smiles, probably, as I do, at the petty criticisms of puny sciolists, who in fact do not understand what is written by this great critic."— *Dr. Parr in a letter to Mr. Bohn.* See *Bibl. Parr.* p. 305.

bitrio Rev. S. Parrio G. Hermannus," is subjoined—"A most precious volume.—S. P."[1]

To the long and splendid list of Dr. Parr's friends, remain to be added the names of two veterans in periodical literature; of whom, one is Dr. Griffith, the editor of the Monthly Review; a journal which, commencing in 1749, comprises the history of English, including notices of foreign literature, for the greater part of a century. The other is Mr. Nichols, of whom Dr. Parr speaks "as his long-known and beloved friend, the very intelligent editor of the Gentleman's Magazine;" and who, in his turn, thus expresses his sentiments of high esteem, in the advertisement to the third volume of his "Literary History of the Eighteenth Century:"—"Should my truly benevolent and incomparable friend, Dr. Parr, which I have every reason to hope and expect, find leisure and inclination, by the assistance of an amanuensis, to revise the many sterling pages which I know he has already written to adorn these 'Illustrations,' I shall not for a moment hesitate in setting the press again at work: and proud, very proud, shall I be to conclude my labours, by the productions of so very elegant and enlightened a coadjutor."—The hope here expressed was never realised.

The following communication in a letter from Dr. Parr is given by Mr. Nichols, in his "Literary Anecdotes," vol. ix. p. 107:—

"As to Bosworth-field, six or seven years ago, I explored it, and found *Dick's Well;* out of which, the tradition is, that Richard drank during

[1] Bibl. Parr. p. 305.

the battle. It was in dirty mossy ground; and seemed to me to be in danger of being destroyed by the cattle. I therefore bestirred myself to have it preserved, and to ascertain the owner. The Bishop of Down spoke to the Archbishop of Armagh, who said the ground was not his. I then found it not to be Mrs. Pochin's. Last year, I traced it to a person, to whom it had been bequeathed by Dr. Taylor, rector of Bosworth. I went to the spot, accompanied by the Rev. Mr. Lines of Kirkby-Mallory. The grounds had been drained. We dug in two or three places, without effect. I then applied to a neighbouring farmer, a good intelligent fellow. He told me his family had drawn water from it for six or seven years; and that he would conduct me to the very place. I desired him to describe the signs. He said there were some large stones, and some square wood, which went round the well at the top. We dug, and found things as he had described them; and having ascertained the very spot, we rolled in the stones, and covered them with earth. Now Lord Wentworth and some other gentlemen mean to fence the place with some strong stones, and to put a large stone over it, with an inscription, which I will desire Mr. Lines to send you," &c.[1]

[1] App. No. II.

CHAPTER XVIII.

A.D. 1820—1824.

Dr. Parr as a village-pastor—His attention to the repair and improvement of his church—Its beautiful painted window—destroyed by a hurricane—replaced by a second window—Additional painted windows—Dr. Parr's love of bells—A new peal put up in his church—Letters on the subject to Mr. Roscoe, and Mr. Postle—The body of the church rebuilt—Dr. Parr's careful management of the charities belonging to his parish—His attention to the temporal as well as spiritual welfare of his parishioners—May-day at Hatton.

DR. PARR was a strenuous advocate, not only for decency and solemnity, but for pomp and splendour, in the construction of religious edifices, and in all that relates to the celebration of religious worship. Such pomp and splendour, he thought, speak powerfully, through the senses and the imagination, to the heart. "What!" he would often ask, "is it possible not to feel the heightened effect of devotional services, performed, with all due state, amidst the awful grandeur of a large and magnificent cathedral?" Those vast and stately piles, reared by the piety of our ancestors, were to him the objects of the most enthusiastic admiration and delight; and he often gazed with ecstasies of pleasure on the beautiful engravings of these and other ecclesiastical buildings, which he possessed. He greatly applauded the care of modern times to provide for the accommodation of an increasing population, by the erection of so

many spacious and handsome churches; some of them not unworthy to be compared with the noble and venerable structures of former ages. Writing to his friend, Mr. Nichols, he thus expresses himself:—"I am glad that you have engraved the views of the cathedrals; and I should be transported with joy, if, for the honour of the Protestant cause, and of the established church, the parliament would vote twenty millions for erecting a sacred edifice, which, in magnitude and grandeur, should surpass St. Peter's! Though an obscure country parson, I would contribute 200*l.* or 300*l.* on such an occasion."

Strongly impressed with these feelings, Dr. Parr was always carefully attentive, not only to the proper repairs, but to the suitable embellishment, of the church, in which, for so many years, he was the officiating minister. This, at his first settlement in the parish, was a small structure of humble appearance; neither in its exterior or interior ever touched by the hand of improvement; and barely protected from the decays or injuries of time and the weather. But, under his fostering care, it gradually assumed a new and a different aspect; and is now one of the most commodious and handsome of country churches.

His improvements began with the building of a vestry; in which, among other uses of it, he was accustomed to take his pipe, before commencing, and after closing the service, and even during the intervals of it. This was followed by a plan for improving and adorning the chancel, ultimately with a view of forming in it a mausoleum for him-

self and his family: on which occasion the talents of the late Mr. Eginton, of Birmingham, were called into exercise. By this distinguished artist, a beautiful painted window was executed, consisting of three compartments: "the Crucifixion," in the centre; "St. Peter" on one side, and "St. Paul" on the other. Grievous to relate, during a stormy night, in the month of November, 1810, this beautiful window was blown into the interior of the church, and dashed to pieces!

Though "agonized," as he said, by this great misfortune, Dr. Parr had yet the spirit to set about instantly repairing the mischief, by giving orders for a new window; which was accordingly executed by the son of the former artist, whose performance, it is no small praise to say, is little inferior in merit to that of his father. It consists of three compartments, of which the subjects and arrangements are the same as in the former window. In addition to these, are introduced into the side windows "The agony in the garden" and "the Ascension." Suspended against the walls, are whole-length oil-paintings of Moses and Aaron. In the body of the church, too, the windows are adorned with painted glass. In one, appears the head of "Cranmer," the founder of the English church, and its reformer from popery; and in another, that of "Tillotson," the faithful guardian of the same church, and its preserver, when in danger of relapsing into the errors it had renounced. A third window is also filled with painted glass, brought from the cathedral at Orleans, representing a group of ancient patriarchs and prophets, the gift of Mrs. Price, of

Bagginton Hall; and in a fourth window, are three figures, unknown, or, at least, undescribed.

In a letter to Mr. Roscoe, dated Hatton, November 11, 1818, soliciting subscriptions towards repairing the loss of his first window—in which, it hardly need be added, he was successful—Dr. Parr writes:—

"Now, dear sir, I shall so far confide in your most valuable and long-tried good-will towards me, as to state some particulars, in which I am much interested. You know that I am exceedingly intent upon the decoration of my village-church, and that I have expended upon it large sums of my own, and have sometimes troubled you and my other friends for contributions to it. Whatever share may be assigned to whim or singularity, in this solicitude for the ornaments of a place of worship, I shall without difficulty gain credit from a man of your discernment, when I tell you that my exertions have been accompanied by very favourable effects on the minds, and on the manners, and on the morals of my parishioners. They hear from me, not mystical or controversial, but plain, earnest, practical discourses. They hear them with greater pleasure, because the house of worship is endeared to them by the improvements I have made in it. In 1794, I put up a costly and beautiful painted window, of three compartments, at the east end of my church. They delighted me and my flock. They attracted the notice of neighbours and of strangers. They produced, for the artist, some lucrative employment, at Oxford and at other places. This window was, on the 11th of

this month, shattered to pieces by a violent hurricane. Never shall I enter into the church with a composed mind till the window is restored; and I have determined to restore it. I shall have, in one compartment, "the Transfiguration;" in the middle, "the Crucifixion;" and in the third, "the Ascension."[1] Without scrutinising the faith of men of taste, I am sure that they would have been charmed with the picture of the Crucifixion, which was lately destroyed. I hope that you will like the substitution of "the Transfiguration" and "the Ascension" for the two large figures of Peter and Paul. But I think it somehow unkind, and even heterodox, to turn the two apostolical worthies out of church; and, therefore, I shall put smaller figures of them into two windows. I have agreed to give 150*l.* for the eastern window, and 24*l.* for the two side windows; and I calculate the incidental expenses at 10*l.* or 12*l.* I feel very little difficulty in expressing my earnest hope that you will favour me with a contribution. Like other ecclesiastical zealots, I am a sturdy beggar in the cause of the church; and I hope that, in spite of all their heretical prejudices, Mr. Martin, Mr. Shepherd, and Dr. Crompton, will, upon this occasion, make their peace with the hierarchy, and show their good-will to me, by contributing to the restoration of the window. If they should raise any objection, upon the score of doctrine or discipline; I must desire you to undertake the office of disputant, and to beat down their impious cavils. If you cannot convince, you may at least persuade; and per-

[1] A different arrangement was afterwards made.

suasion will be satisfactory to me, as a true member of the priesthood, if it be accompanied with some pecuniary advantage to the mother-church. I am, &c.—S. PARR."

Other appendages, useful or ornamental, for which Hatton Church is indebted to the liberality of Dr. Parr, or, through his influence, to that of his friends, are, the parish-clock; the splendid decorations of the pulpit and the altar; the service of plate for the communion-table, and the organ. This last was introduced into the public service in August 1818: on which occasion, Dr. Parr preached a long and learned discourse; tracing the origin and the progress of sacred music, and showing its pleasing and useful application to the purposes of religious worship.

But of all his improvements, none gave him a higher degree of satisfaction than the recasting of the parish-bells, with the addition of a new one; and these were so well tuned, that he often boasted they were the most musical peal in Warwickshire. From his youth he was fond of bells; and frequently rang them for his own amusement.[1] The friends, accustomed to visit him on Sundays, have often observed the extreme pleasure with which, sitting in his parlour in a summer's evening—his windows open—he would listen to the sounds of his own bells, as they were wafted over the fields, in front of his house, "now, in sweet cadence, dying away," and "now, pealing loud again, and louder still." On such occasions, he would remain

[1] "*Jones's Clavis Campanalogiæ, or a Key to the Art of Ringing.*—A favourite book. S. P."—*Bibl. Parr.* p. 478.

for some time silent and motionless, his eyes upraised, his countenance fixed, as if wholly absorbed in the delightful sensations which the distant harmony created.

His love of music of this kind led him to study the whole history of bells, from the period of their first introduction into the Christian church, about the sixth century, and to investigate the various uses, rational or superstitious, to which they have been applied. Persons, who introduced the subject in conversation, were surprised to witness the ease and accuracy with which, in answer to a sudden inquiry, he could tell the number, weight, names, and qualities, of almost all the principal bells in England, and even in Europe.

In the Bibliotheca Parriana,[1] added to "Magii de tintinnabulis," &c., is the following note:— "This learned work was written by Magius, whilst he was working as a slave in a quarry in Turkey. Dr. Parr bought and read the book, while he lived in Colchester. He has since met with only one learned book, on the subject of bells. He found it in the copious and curious library at Shrewsbury, and borrowed it with the leave of the learned master, Dr. Butler. He, for many years, made inquiries for it among many booksellers; but they knew nothing of it."[2]

[1] Page 479.

[2] Dr. Parr calls this work a great curiosity; and gives its title, of which part is as follows:—"*Abb. Jo. Bapt. Paccichelli Xti. ex Regali Parthenopæo Theologorum Collegio de Tintinnabulo Nolano Lucubratio Autumnalis*," &c. — *Bibl. Parr.* p. 479.

Of his own fondness for bells, and his proficiency in the art of ringing, he boasts, in the following extract of a letter to Mr. Roscoe, dated Hatton, July 20, 1807.

"I shall take my chance for your smiles, or your frowns, in what I am going to add. As a teacher of religion, I never touch upon mysteries, and always cry down intolerance. But with great caution about doctrines, I have great zeal and great love for ceremonies, which are not gaudy nor burdensome; which have no connexion, even to the imagination, with doubtful and unprofitable controversies; which captivate the senses, and inspire common observers with piety, or at least with a sense of decorum. This opinion I have carried into practice very successfully with my rustic hearers; and for that purpose I have frequently expended large sums of my own money, and large contributions from my friends and pupils, in the decoration of my parish-church. Now I am preparing to close my labours, by assisting to get a new and enlarged set of bells. It so happens that from my youth upwards, even to this hour, I have been a distinguished adept in the noble art of ringing; that I have equal delight with Milton in the sound of bells; that I have far superior knowledge, in the science of casting them; and that my zeal for accomplishing my favourite project is very great. I hope, my dear sir, you will not be displeased with me for saying that, in the list of my subscribers, I shall be very proud and very happy to put down the illustrious name of Mr. Roscoe, &c. S. P."

On the same subject, he writes in a letter to another friend, John Postle, Esq. of Colney, near Norwich; by whose obliging permission the following extracts are here inserted:—

"My peal of bells is come. It cost a great sum of money; and as I want to pay the founder, I take the liberty of requesting, that you will have the goodness to forward the contribution, which you promised me; and which I ask with great boldness, when I am pleading in favour of my improved parish-church, and of my parishioners, who are endeared to me, as a sort of family; and whose present and future interests are most important to me. I believe that my Norwich friends would have honoured me, as a country parson, if they had seen the harmless but animated festivity of my village, on Friday last. A new tenor bell had been given them by my pupils, my friends, and myself: and we have no inconsiderable share in the charges of some of the old bells, which have been recast and enlarged. My orthodoxy has endowed all of them with scriptural appellations. The great bell has inscribed upon it the name of Paul; and is now lying upon our green. It holds more than seventy-three gallons. It was filled with good ale, and was emptied, too, on Friday last. More than three hundred of my parishioners, young and old, rich and poor, assembled: and their joy was beyond description. I gave some rum for the farmers' wives; and some Vidonia and elder wine for their daughters: and the lads and lasses had a merry dance in a large school-room. Now, as the apostle Paul preached a famous sermon

at Athens, I thought it right that his namesake should preach also at Hatton: and the sermon was divided into the following heads—'May it be late before the great bell tolls, for a funeral knoll, even for the oldest person here present!'—'may the whole peal ring often, and merrily, for the unmarried!'—'may the lads make haste to get wives, and the lasses to get husbands, and hear the marriage peal!'—Now, was not that a good sermon?—and of more use than what we often hear from the pulpit, in the fast-day harangues of time-serving priests, the mystical subtleties of furious polemics, and the hypocritical cant of methodistical fanatics?—I am, &c. S. Parr. Hatton, July 3d, 1809."

But all his other improvements must yield in importance to the plan proposed and adopted in 1822; which was no less than to take down the body of the church, and to rebuild it on a more enlarged scale. The design was well formed and well executed; and the whole expense was defrayed partly by the contributions of Dr. Parr's friends, and chiefly by sums advanced by himself.

Hatton church, seated on a gentle eminence, in the midst of retired fields, as it now appears, is a structure of considerable size, and presents a handsome exterior. It is commodiously fitted up, and splendidly adorned within. It consists of a strong square tower at the west end; a chancel; a spacious nave; one aisle in the middle, and pews on each side. By a judicious arrangement, worthy to be adopted in every place of worship, instead of the old plan of double pews, by which one half

the congregation are placed with their backs towards the officiating minister, single pews only are admitted: which, being all of equal width, and forming regular parallel lines, present, in their appearance, a pleasing uniformity, and bring the whole audience full before the view of the speaker, in a manner peculiarly striking and animating to him, and much to the advantage of his hearers. The light, admitted into the interior, through the painted glass of the windows, is exactly of that kind which the great epic poet of England so happily terms "dim religious light;" and an air of soft and composed solemnity reigns through the whole, such as is usually considered most propitious to the exercises and to all the serious sentiments of devotion. Round the wall both of the chancel and the nave are numerous monumental tablets; of which the inscriptions are many of them in Latin, and almost all of them the production of the late learned deputy curate. Painted on boards, in large letters, and loftily suspended, are the following sentences:—"Fear God."—"Honour the King."—"Love one another."—"Faith."—"Hope."—"Charity."—"The greatest of these is charity."

On the 5th of October, 1823, this newly-erected edifice, as it might almost be termed, was opened for divine service; when vast numbers assembled themselves from all parts of the surrounding neighbourhood, and the church was crowded to excess. A sermon, adapted to the occasion, from the text *Lev.* xix. 30, "Ye shall reverence my sanctuary," was composed by Dr. Parr; but the office of

preacher was assigned to the Rev. T. M. Deighton, at that time assistant minister of St. Mary's, Warwick; and most impressively was the discourse delivered by him. This gentleman had recently exchanged the military for the clerical profession; and, though without the advantage of a learned education, yet, guided by correctness of moral feeling, animated by ardour of religious sentiment, and aided by extraordinary powers of elocution, he succeeded in conducting the services of the church with powerful effect; and promised, in no long time, to become one of its most distinguished and acceptable readers and preachers. But, to the deep regret of his numerous friends and admirers, the course of his present, and all the hopes of his future usefulness were too soon terminated. Early in 1825 his health began to decline; and at Madeira, whither he went for the benefit of a milder climate, he died, in March 1826.

Among other important objects, which engaged the attention of Dr. Parr, as the faithful pastor of Hatton, were the proper management and application of its charitable funds, some of which are of considerable amount. One bequest, which had been lost to the parish for thirty-six years, was by his exertions recovered, and, by his care, trebled in value. Another bequest, appropriated to the purchasing of clothes for the poor, was made to produce, in nearly a threefold proportion, more than formerly. A third, left for the repairs of the church, which had been grossly misapplied, was rescued from the hands of improper persons, and placed in those of trustees; under whose di-

rection it has been increased in its value, and strictly devoted to the purposes for which it was originally intended.

With the character of their instructor and their guardian, Dr. Parr united, in his conduct towards his parishioners, the kind feelings of the father and the friend. He inspired their reverence by the eminence of his learning and the celebrity of his name: he engaged their esteem and gratitude by the ardour of his concern, and the constancy of his efforts, for their temporal and spiritual good: he conciliated their warm affection by the benignity of his temper, and the condescension of his manners. Without lowering, or, at least, without losing his dignity, he encouraged them to talk to him with freedom and familiarity; he entered, with lively interest, into their great and their little affairs; and participated with them in all their cares, their joys, and their sorrows. The humblest man in the parish, even the beggar passing along the road, (the writer testifies what he has seen,) could, at almost any time, gain admission to his presence, and was sure to obtain from him a favourable hearing. He was glad to advise, to aid, and to relieve, whensoever his advice, his protection, or his bounty was solicited or needed. Especially to the last solemn office of visiting the sick and dying, he was anxiously attentive; administering to them, not with the coldness of mere form, but with the emotion of deep sympathy, the services and the consolations of religion. But whilst thus devoted to the higher duties which the pastor owes to his parishioners, he used to say, it was also his

duty, and all would say it was his delight, to see and to promote their temporal comforts, and even their harmless pleasures.

There was one happy day in the year, marked, with peculiar distinction, in the annals of Hatton parish. This was May-day; on which a rural fête was given, under the auspices of the reverend pastor himself; who, on principles which might almost be called moral, was friendly, in a high degree, to those amusements, which draw men together "with smiling faces and merry hearts," as he phrased it, for the purpose of giving and receiving pleasure. It was a fixed opinion, in his mind, that, above all other means, social entertainments are the most effectual for promoting kind feeling and good-will among men and neighbours. He often said that, in nine instances out of ten, where persons are divided from each other, by disesteem or dislike, only bring them together—let them know each other—and from that moment they are friends. Impressed with these sentiments, he always marked with his approbation, and often encouraged by his presence, balls, concerts, races, theatrical exhibitions, fairs, clubs, and other social meetings; those, especially, in which the high and the low associate and come into communion with each other. Though he strongly pleaded for the rights and the honours of the privileged orders; yet he insisted that such distinctions are carried, in this country, much too far; and that if the higher classes would bend down, and the lower look up, more, the result in checking the undue pride of the one, and encouraging the pro-

per confidence of the other, would be beneficial to all.

With these views chiefly, it was that, reviving a pleasant custom of olden times, Dr. Parr used, for many years, to invite the rich and the poor of his neighbourhood to meet together, in friendly intercourse, on the day on which, formerly, as old John Stow tells, "every man, except impediment, would early in the morning walk into the sweet meadows and green woods; there to rejoice their spirits with the beauty and savour of sweet flowers, and with the harmony of birds, praising God in their kind;" —"whilst the after-part of the day was spent in dancing round a may-pole; which, being placed in a convenient part of the village, stands there, as it were, consecrated to the *Goddess of Flowers*, without the least violation offered to it, in the whole circle of the year."

About two hundred yards from Hatton parsonage, are seen, on the opposite side of the road, a cottage or two, overtopped by a few aged and lofty firs, which throw their shades over a small green; and this was the chosen spot, where a may-pole, tall and straight as a ship's mast, was erected, and is still left standing, "without the least violation offered to it;" the memorial of a social and joyful day, gone by, perhaps never to return. Here, on the expected morn, the early villagers repaired, and the preparations commenced. A sufficient space, boarded and roped round, was provided for the dancing; and the naked may-pole soon received its appropriate adornings of flowers, some natural, some artificial, all fancifully formed

into garlands, and tastefully decorated with ribands. The company invited were the sons and daughters of the neighbouring farmers and tradesmen, the young ladies and gentlemen of the surrounding towns and villages, and many of the visitants from Leamington. These were greatly augmented in number by others, who came, uninvited, as spectators of the scene.

Soon after the hour of noon, the music struck up, and the dancing began. All was mirth and joy; pleasure brightly shone in many a rustic countenance; whilst those of higher grade seemed to throw off all reserve, and to join, with light step, and heart as light, in the amusements of the day. Dressed in his clerical habits, the delighted pastor was every where to be seen, bustling about amidst the happy crowds; gay as the gayest; shaking hands with one, chatting with another; greeting, with smiles and merry jests, the rosy-faced girls he met, or archly inquiring after their absent friends and favourites. Wherever he went, he was sure to be received with the welcome of looks, and words, and gestures, which showed that he was as much beloved as respected.

About the hour of three, dinner was usually announced, and the summons joyfully obeyed. The female part of the company were entertained at the parsonage, where a cold but abundant repast was prepared; whilst the male visitants were left, from the want of room, to provide for themselves, at the village inn. But the separation was of no long duration. Within little more than an hour, the whole company re-assembled; partners were

re-chosen; and many a mazy circle was again footed merrily round. The master of the rustic ceremonies soon appeared, pacing about as before; conversing with friends; scattering his playful wit amongst every little group he met, or watching the progress of the dancing—which, with a short interval allowed for tea, continued till nine o'clock—when, resuming his official dignity, he pronounced his good wishes of health and happiness to all, and closed the scene. In a few minutes all was quiet. Such is the history of a may-pole day at Hatton. Might not the example be recommended, as worthy of imitation, by every pastor of every village throughout the country?

CHAPTER XIX.

A.D. 1820—1824.

Dr. Parr as a parish priest—His care to perform all the offices of the church—His manner of reading the liturgy—His mode of commenting on the Scriptures—His critical remarks inserted in the margin of the Hatton prayer-book—His manner of preaching—The subject-matter of his discourses—His opinion of the evangelical party—His religious instruction of the young—His support of popular education.

THE faithful care, with which Dr. Parr discharged all the duties of a parish priest, has been already noticed; and it must now be added, that this care continued unabated to the close of life. It was rarely that he sought or accepted assistance in the usual services of the church; and the baptismal, the communion, the matrimonial, and the burial services, he still less rarely resigned to others. His death was hastened by a resolution, which he could not be persuaded by any entreaties to relinquish, of performing the last solemn offices over the grave of one of his parishioners, on a cold and windy day.

Nothing could be more solemn and impressive than Dr. Parr's manner of reading the liturgic forms of the church; with the exception, indeed, of those parts, of which he did not approve. Many of his clerical brethren, it is well known, alter or omit those expressions, or portions of the service, which do not accord with their own opinions. But Dr. Parr always considered himself bound to read

the whole prescribed form, without the least diminution or variation; though it may well bear a question, whether his careless or hurried manner of reading what he seriously disapproved, did not seem to pour upon it more contempt, than silent omission would have done.

Some years ago, it was stated by a correspondent, in a periodical work,[1] who had attended the services of Hatton church, on the previous Christmas day, that, in reciting the Athanasian creed, Dr. Parr read it, with a haste and a levity, which many would deem indecorous or irreverent. It was also stated, that in his address to his audience, he denounced the creed as a forgery, imposed upon the Christian world, under the name of a bishop, by whom it was never written: or even if it were, he said, he should never be deterred from rejecting absurdities so gross, even by the sanction of a name so great.

"This letter-writer," says Dr. Parr, in his reply, published in the same work,[2] "is correct, when he describes me as not pronouncing all the sentences of the Athanasian creed, with the same slowness, or the same solemnity, and as professing not to look upon Athanasius as the author of the creed. I cannot, at this distance of time, take upon me to say precisely what terms I used about the contents of the creed. I was not, indeed, likely to express any marked approbation of it. But I am inclined to believe, that your correspondent has inadvertently imputed to me stronger language of disapprobation than I really employed. While the Athanasian

[1] Christian Reformer, Feb. 1818. [2] Ibid. Aug. 1818.

creed is retained in the service of our venerable church, I hold it my duty not to omit it. But while I read it faithfully and audibly, I think myself authorised to lay more or less stress upon particular parts, according to my own discretion."

With the exception of what few persons, in the present day, will deny to be really objectionable parts of a most rational and sublime service, it may be said, with truth, that never was the liturgy of the church read with more exact propriety, or with more impressive energy, than by the officiating minister of Hatton. The most careless hearer could scarcely fail to be roused to attention, and struck with awe, when, with his majestic air, his devout looks, his deep and solemn tones, he repeated such admirable prayers as the confession, the general supplication, and the general thanksgiving; or when he recited that beautiful and animated, though not wholly unexceptionable form, the litany; or when, from the communion table, he delivered the decalogue, with a voice which seemed to speak his sense of that high and holy authority, under which it was originally promulgated.

It was his custom to comment on the lesson, or the collect, of the day; and his explanatory remarks were always instructive to the highest, and usually intelligible to the lowest, of his hearers. If, indeed, a clerical friend happened to be present, he would occasionally introduce critical observations, with this notice, that they were intended, not for the congregation generally, but for his learned brother in particular, by whom only, he would add, they could be fully understood. He often took with

him into the reading-desk a volume, and sometimes two or three, consisting of different translations or expositions of the Scriptures; and from these he read passages, previously selected, for the information of his hearers. No teacher of religion was ever penetrated with a more earnest desire to enlighten ignorance, and to correct error; to guide the honest inquirer after truth, and to aid his judgment in forming just and reasonable sentiments on all subjects connected with the religious principles, the moral conduct, and the future expectations, of man.

The following may serve as a specimen of his manner of commenting on the Scriptures. Reading, on Christmas day, the appointed lesson, from Isaiah ix. 1—8, in which occurs that memorable passage—"To us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," &c.—he said that a great part of this lesson was not correctly translated; and that he had long wished to see it, either more correctly given, or entirely expunged from the church service. He added that he was obliged to read it as it there stands; but that he would give them another translation of the same passage, which he thought much nearer to the original. The translation which he accordingly gave seems to have been partly that of Bishop Lowth, and still more nearly that of Grotius, the Septuagint, and Mr. Dodson.

Reading, on the same occasion, as the second lesson of the day, the proem to John's Gospel, he

observed that the term there employed, "the word," did not well express the meaning of the original; and that if the term "wisdom" were substituted for it, the translation would be more literal and just. He referred to the well-known passage, Prov. viii. 23, &c., in which similar expressions are found; and which he doubted not the evangelist had in view, when he wrote these introductory sentences. Further remarks, on the same passage, given by Dr. Parr, on other occasions, are as follows: "In the beginning," i. e. "at the creation."—"All things were made by *him;* and without *him* was not any thing made," &c.—"In *him* was life," &c.—"For *him* read *it*."—"The darkness comprehendeth it not," read "receiveth it not."—"He came unto his own," i. e. *land;* "and his own," i. e. "countrymen, received him not."—"The word was made flesh;" i. e. "tabernacled, dwelt for a time in a fleshly tabernacle."—"Only-begotten *of* the Father."—"Christ is so called six times in the Scriptures; it means *peculiarly beloved,* like an only child."—"For *of* in the same clause, read *from* the Father, i. e. who came from him."—"Full of grace and truth."—"*Grace* means *favour;* and *truth* means *solid substantial doctrines,* opposed to the figures and shadows of the law. But the better interpretation would be *true real favour*."

These last remarks are extracted from the margin of the prayer-book belonging to Hatton Church; and it deserves to be mentioned, as a proof of Dr. Parr's careful attention to the instruction of his parishioners, that, in the margin of the same prayer-book are inserted a considerable

number of explanatory or emendatory notes, on other passages of the English Bible, and on various parts of the church-service. These notes, though not often original, are useful and important. It is much to be regretted that the prayer-book, by an act scarcely warrantable, and certainly not respectful or grateful to the memory of its late minister, was, soon after his death, removed from the church, and even from the parish!

Except on particular occasions, Dr. Parr seldom wrote sermons, or delivered those of his own composition from the pulpit. His usual method of preaching was, to read select passages from the printed sermons of eminent divines; of whom his favourites were Barrow, Clark, Balguy, Pierce, Jortin, among those of the English church; and Fawcett, Rees, G. Walker, and Zollikoffer, members of other churches. But, in the course of his reading, he always introduced his own observations; which not unfrequently, indeed, formed the largest portion of the whole: and from the justness and value of the thought, from the felicity and energy of the expression, and from the solemn earnestness of the delivery, these unpremeditated observations never failed to fix on the hearers the most powerful impressions. Sometimes, after reading no more than a single page or two from his borrowed sermon, he would expatiate on the subject of it, or on some other connected subject, so freely and so copiously, as to occupy the whole of the allotted time: when closing his book, he would promise to finish, at a future opportunity, the discourse which he had then only begun.

On one occasion, as Dr. Parr related in the hearing of the present writer, he was preaching in his church at Hatton, and had just entered on his discourse, when he observed among his audience one whom he knew, and whom he characterized as a "Brom-wych-am bigot." Instantly changing his subject, and slightly apologizing for the change, he proceeded to deliver, as he expressed it, "a wholesome lesson" on the meanness and the misery of an intolerant spirit, and the duty, the reasonableness and happiness of cultivating sentiments of esteem and kind regard towards honest men of all religious sects. On these topics he spoke for the greater part of an hour; and, according to the report of several competent judges, a discourse more forcible in its remonstrances, more persuasive in its reasonings, or more fervid, flowing, and impressive in its language, has rarely been heard from the pulpit, or read from the press.

On another occasion, of much earlier date, his talents, as a pulpit *improvvisatore*, were put to a very severe test. He had engaged to preach at St. Laurence's Church, Norwich, of which his cousin, the Rev. Robert Parr, was at that time the minister; and, as a trial of his extemporaneous powers, it was agreed that the text, on which he was to comment, should be chosen by his cousin, who was to read prayers, and should be given to him, as he passed the desk, to ascend the pulpit. The result, it is said, was, that no premeditated discourse could have been more conspicuously arranged, more elegantly expressed, or more fluently delivered.

The subjects of Dr. Parr's sermons, whether

composed by himself, or borrowed from others, were not often controversial; although, on particular occasions, he thought proper to state explicitly his opinions on some of the most important subjects in dispute among Christians, and to defend them with all the force which argument and eloquence could supply. But the general strain of his preaching was moral and devotional. Thus, on one occasion, he speaks of himself: "Upon abstruse and controverted points of theology, I very rarely introduce any observations of my own. My talents, such as they are, seem to me much better employed in reasoning of righteousness, temperance, and a judgment to come."[1] —On another occasion, he thus explains his sentiments: "I have chosen to speak of that sympathy, which arises from the participation of religious duties in the sanctuary, rather than that, which proceeds from similarity of opinion upon abstruse and polemical questions of divinity. The moral effects of the latter are often unfavourable to benevolence; and, with the highest respect for the talents and erudition of those persons, who are most capable of examining such questions, I shall venture to express my most fixed and solemn judgment, that they ought to be very rarely introduced, and very temperately discussed, in discourses from the pulpit."[2]

It was a singular and unfortunate circumstance that the rector and the perpetual curate of Hatton, on the great controverted questions of theology, held opinions diametrically opposite: the one

[1] Christian Reformer, Aug. 1818. [2] Spital Sermon, p. 87.

zealously adopting the more simple and rational views of Christianity, maintained by Tillotson, Clark, Hoadley, Jortin, and Newcome; the other as zealously embracing the strange and mystical system, so boldly asserted by Romaine, Hawker, Hawes, Rowland Hill, and other "nameless rhapsodists." What a striking instance among a thousand others to show that, in aiming to establish uniformity, even on important points, the Church of England attempts an impossibility!

The annual visitations to Hatton, which the rules of ecclesiastical discipline required from the incumbent of the living, and the sermons delivered by him for three or four successive Sundays, were, it may easily be supposed, the source of much uneasiness, and sometimes of extreme vexation, to the resident minister. On these occasions Dr. Parr generally contrived to be absent; or, if at home, he never attended the services of the church. On resuming his public duties, he has frequently been known to address his congregation to the following effect: "My dear parishioners! if, during my absence, any dark, abstruse, unintelligible notions of religion have been held up to your view—think of them no more—forget them—reject them!"

It must be owned that Dr. Parr thought too unfavourably, and expressed himself too acrimoniously, of that class of religionists to which Dr. Bridges, himself a most amiable and excellent man, belongs; and which, without all doubt, includes a large number of pious and virtuous men, and of useful and exemplary ministers,

both within and without the pale of the church. But absurd in themselves, and dangerous in their moral tendency, as their peculiar doctrines appeared to him, he was aware that, for this evil, there are counteracting influences to be found in the great common principles of Christianity; and it was, therefore, against their assuming an intolerant spirit that his censures were chiefly directed. In his zeal to oppose and repress that spirit, he might almost be said to have forgotten, or renounced, his own principles of toleration, when, in one of his publications he hints at the necessity "of some well-considered and well-applied regulations,"[1] under civil authority, to restrain them, "as men who may be ready to do evil, that good, according to their own views of their own interests, may come; and who actually do hold language, not only insulting to a learned priesthood, but also most inflammatory to illiterate hearers." These expressions refer to the Calvinistic and other methodists, out of the church: but afterwards in the same publication, he mentions, with much regret, the great number of "evangelicals," as they are called within it; and speaks, with evident alarm, "of their rage for proselytism, their ample funds for the purchase of advowsons and presentations, their spiritual alliances with two most powerful classes of the sectaries, and their uncharitableness of feeling towards all others."[2]

But whatever errors of opinion or conduct may be imputed to the evangelical party, a tribute of

[1] Characters of Fox, p. 819. [2] Ibid. p. 827.

high praise is due to their sincerity, their zeal, their active and useful services, directed to the good of their fellow-men, especially among the lower orders. It is gratifying to add, that some of their more objectionable and revolting tenets have been greatly modified; and that more enlarged sentiments of charity have been introduced into their minds, by the powerful influence of the increasing knowledge and the growing liberality, which constitute the honour and the happiness of the present age and of this nation.

It once happened that an itinerant preacher of the evangelical cast came into the village of Hatton; and attempted, not wholly without success, to draw an audience round him. Dr. Parr was anxious that the peace of his neighbourhood should not be interrupted by the contention, and the animosity, which religious disputes too often create. He waited, therefore, upon the preacher, and stated to him the order, the harmony, and the general attention to religious and social duty, which prevailed throughout his parish; and then, in a mild and respectful manner, urged his request that nothing should be said or done, as far as conscientious feelings would permit, calculated to produce strife or dissension among his parishioners. This conciliatory address was well received by the zealous missionary; and produced, upon his subsequent conduct, all the effect that was desired.

When, on another occasion, he had received some accounts of the great popularity, which an evangelical preacher of considerable name had ac-

quired in his native village of Harrow,—"Ah!" said he, "I grieve that the splendour of the old hill, which, to my imagination, shone with the united glories of Zion and Parnassus, should be outblazed and obscured by the glare of these new lights!"

But though he disliked extremely the system of doctrine which has assumed the name of evangelical, yet he was not slow to perceive, nor reluctant to acknowledge, the good intentions and the moral excellencies of those, by whom that system is received. Even in the moment of uttering bitter invectives against them, he would always concede, that, false and disfigured as their representation of Christianity, in many respects, may be, yet that there is in it much more of valuable truth than of pernicious error; and that, inconsiderate and mischievous as their proselyting zeal may, in many instances, have proved, yet that the harm done is far more than counterbalanced by the real good effected.

Speaking of John Wesley, Dr. Parr once said that he had seen him, and heard him preach; that he admired him greatly; that, in his public and private character, he was truly apostolical; and that if he could have quitted the church, it would have been to follow him. In the pleasing and spirited sketch of "Two Days with Dr. Parr," it is related that, when the name of a friend, whom he had not seen for many years, was mentioned by some one present, he immediately exclaimed, "Sir, he is a methodist! But his methodism is

founded upon good principles, a fervid imagination, and an affectionate heart. He is a most excellent, and, besides, a most scientific man."[1]

Of the pastoral office, one important, yet too much neglected duty, though expressly enjoined by the canons of the church, is, the religious instruction of the young: and to this duty Dr. Parr devoted much attention. It was of course incumbent upon him to teach the catechism of the church, though to some parts of it he felt strong objections; particularly to the unqualified, incautious manner in which the doctrine of a threefold Deity is stated, without the least hint of the unity: so that it is scarcely possible for the young scholar, learning and repeating this statement, to form any other notion but that of three distinct divine beings. The writer is, however, assured, that Dr. Parr was careful to furnish his catechumens with proper explanations of whatever may be thought difficult or dubious; and to instruct them in the doctrine of the church, according to the most rational interpretation of which it admits. He took pains also to teach them, in repeating the required answers, to speak with that propriety of manner, which produces a clearer understanding and a stronger impression of the sense. A friend of the writer, who was present, well recollects the air of satisfaction, and the tone of encouragement, with which he addressed a little boy about seven or eight years old; praising him for his attention to former admonitions, and for the intelligent and correct manner, in which

[1] Blackwood's Mag. Oct. 1825.

he had then delivered his answers. The thrilling pleasure which such commendation conveys to the youthful mind, none but those, who have long been watchful observers of its feelings and operations, can well imagine.

It is one of the high honours, which belong to Dr. Parr, as noticed in a former page, that he was one of the first, who in modern times have asserted publicly the right of the poor to the benefit of wise and good education; comprehending the means of acquiring their proper and reasonable share of the knowledge and intellectual improvement, of the age and country in which they live. These enlightened views, which he adopted at the earliest, he held with confirmed and increasing conviction to the latest, period of life. As the charity-schools, established in so many parts of the kingdom, had been found insufficient, for the dissemination of elementary learning, throughout a vast and growing population, he marked with much satisfaction, the rise and progress of the first attempt to supply that great want by the institution of Sunday schools. He was, indeed, no friend to the gloomy or rigid observance of the Sunday; and he was not without apprehension that the confinement required, and the tasks imposed, in those schools, would encroach too much upon the season for innocent relaxation, which the day so happily affords to the more laborious classes of society. But though he thought this objection had not been sufficiently adverted to, and guarded against, yet he entirely concurred in the general opinion of the extensive good, which Sunday schools have effected,

in the mental and moral improvement of the lower orders of the community.

This first great and successful plan for the communication of knowledge, throughout the great mass of the people, was soon followed by another, still more complete and efficient, in the establishment of Lancasterian schools. So evident an advance towards the accomplishment of his own early and ardent wishes, was a new source of gratification to Dr. Parr. He admired the cheap, simple, rational mode of teaching adopted in these schools; and was delighted to witness, as opportunity offered, the decent appearance and orderly arrangement of the youthful crowds, assembled together; and the ease and the regularity, with which the vast machine of discipline and education moves on. When, after visiting one of the schools, the common objection, taken from the supposed want of religious instruction, was urged against them, he replied—"I see that sufficient care is taken to inculcate, in religion, great principles, and, in morals, good maxims; and I am satisfied." He often smiled with pity or contempt at the weak and unreasonable apprehensions, which so many of his clerical brethren entertained, lest the increasing knowledge of the people should be followed by a decreasing attachment to the church. Such apprehensions he stigmatised, as no less dishonourable to that church, than groundless in themselves; and even if not wholly without foundation, still it was impossible to look, he would frequently observe, but with amazement and scorn, upon those, who have the folly to expect, or the littleness to desire, that the

interests of any human establishments, civil or ecclesiastical, should finally prevail over the greater interests of the society, for whose good alone they exist.

The signal success of the Lancasterian schools, working on the fears of the high-church clergy, soon roused them into action; and it was speedily determined, not as a matter of choice, but as a measure of self-defence, to establish schools of their own, which they had the address to call "national schools." But against that appellation Dr. Parr always vehemently protested, as a false assumption; "because," said he, "from whatever benefits these schools may offer, one-half of the nation, at least, by an express law of exclusion, are shut out." Speaking one day on the subject to the writer—"I am afraid," said he, with a significant smile, "it will not do to pry too closely into the motives, in which this great scheme of national education has originated. No doubt, its intended purpose is, to inculcate what some would call '*wholesome prejudice*,' quite as much as to communicate useful knowledge."—"But never mind," continued he, "here is knowledge, and there is prejudice; and depend upon it the first will, in the end, be too strong for the last."—"Yes," resumed he, after a short pause, "these schools, you will say, without, are hedged round by exclusions, and within, fettered by restrictions; and yet, in spite of all, the sure effect will be to put the key of knowledge into the hands of the common people: and trust me, when once they have it, they will make a proper use of it."—"Upon the whole," added he,

"I am satisfied that the result of these two rival institutions will be a balance of good, though perhaps not equal good; and therefore I shall give my support to both." Accordingly, besides his contributions during life, he has left, by his will, 10*l.* to the Lancasterian school of Birmingham, and 10*l.* to that which he scrupulously calls "the school conducted upon Dr. Bell's plan," in the same place. Upon a similar principle, he has left sums to the support of two very different societies; which have sometimes been placed in almost hostile array against each other—the British and Foreign Bible Society, and the Society for promoting Christian Knowledge: to the former, ten guineas; and to the latter, probably because of its greater need, the larger sum of nineteen guineas.

CHAPTER XX.

A.D. 1820—1825.

Dr. Parr's first dangerous illness—His recovery—Celebration of his seventy-third birth-day—His closing years—His last illness—His composure of mind—His piety—His benevolence as displayed in his last hours—His death—His funeral—His monumental inscription written by himself.

In these "Memoirs," having traced the progress of a long, studious, and active life, it is now the melancholy task of the writer, to delineate its closing scene.

Dr. Parr had always the happiness to enjoy, with little interruption, excellent health and spirits. His digestive powers were good; and, though often severely tried, were found unfailing. Dr. Middleton, who was for the last twenty years his household physician, in a written communication, with which he has favoured the writer, states that, during the whole period, till the year 1820, he was never in attendance upon Dr. Parr himself more than twice; and, then, merely in cases of slight indisposition. He remarks that, whatever might be the disordered action of the body, of which he sometimes complained, or whatever the excitement of his mind, by which he was often painfully oppressed—all gave way to the soothing influence of his pipe,—his never-failing resource, on these as well as all other occasions. "It operated like

a charm," says his physician, "and seemed to render the aid of medicine needless."

In the early part of January, 1820, after spending, as he said, a happy day, in the company of Lord Blaney, at the Bedford hotel, in Leamington, Dr. Parr returned to Hatton, on a cold night, in an open carriage; and when he reached home, complained of being unwell. The next morning, he was worse: his physician was sent for; and he was found to be suffering under the influence of considerable fever, which was speedily followed by a violent attack of erysipelas. He was always subject to slight leprous affection about the nails of the hand; and the inflammation now extended over both the hands and wrists. It was at one time attended with symptoms, which excited much alarm; but the care of his medical attendants, and the strength of his constitution prevailed. After suffering much pain and inconvenience, he slowly recovered from this attack; though not, as he always thought, from its debilitating effects upon his bodily and mental vigour. "I shall never," he said, "again be the man I was."

During the progress of this painful disorder, the writer frequently visited him; and always found him, not only patient, but even cheerful; and often gay and jovial. He cannot easily forget the spirit and energy, with which he conversed upon all subjects: nor the satisfaction with which he inhaled the fumes of his pipe, from which he could not be separated; although, being unable to hold it himself, he was obliged to employ for the purpose one of the village-boys. Indelibly impressed upon the writer's remembrance, especially, is the

high and almost fiery indignation with which Dr. Parr condemned the "Six Acts," as they were called, which had then lately passed; and which had created, he said, a new era in the state of English law: dangerously increasing the powers of the government, and daringly encroaching on the liberties of the subject. His censures did not spare the Grenville party, nor Mr. Plunkett, as their organ, who, on that momentous occasion, abjured the cause of the people; and supported measures, so arbitrary in their spirit, and so harsh and barbarous in their provisions, as to be fit only for an age of darkness and for a land of slaves.

On the 26th January, 1820, Dr. Parr completed his seventy-third year; and, though suffering under the severity of his disorder, yet, in opposition to all the remonstrances of his physician, he determined that the day should be celebrated at Hatton, by a large party of friends, some from a great distance, whom he had previously invited. Thus cheerfully he writes to his friend, Mr. Parkes—"My inflammation is abated: but still there is absolute necessity for caution, and abstinence. My spirits are in good order for Wednesday. We shall have good company, and good fare. I shall fast, while you feast; and yet I shall be merry.—By the blessing of God, I have long had an inward merriness of heart, which looks to another world, and which this world can neither give nor take away.—What a splendid list of contributors to our banquet!—Duke of Sussex, turbot; Duke of Bedford, game; Lord Tamworth, game; Lord Bishop of Worcester, venison; Mr. Leigh, venison; Mr. Coke, game;

and let us not forget fish from Parson Philips, and a pie from cousin Foster. Bid your son Johnny whet his appetite, and sharpen his grinders, and strengthen his stomach, and then he may eat and drink to the full. Farewell.—S. PARR. *Hatton*, Jan. 23."

The company invited assembled at Hatton on the appointed day: among whom were the families of Stoneleigh Abbey, Guy's-Cliff, Toddlington, Taddlethorpe, Alscote, Newbold, and Studley Castle: and, after a sumptuous dinner, when the cloth was drawn, Dr. Parr entered the room: his hands bound up; his face pale; his frame feeble; but his spirits full and flowing; and his joy, at the sight of so many friends, high and unbounded. For three or four hours he conversed with all his accustomed ardour and animation; his wit gay and sportive as ever; his language energetic, impassioned, often rising into strains of eloquence, worthy of his best days; and, after having, from a glass held to his lips, drank to the toasts, given according to a list prepared by himself, he retired. Of these toasts, some of the more striking and characteristic, were the following: — "Liberty to subjects, and independence to nations"— "The cause of Greece"—"May the lion of old England never crouch to the Russian bear or the French baboon"—"A patriot-king, and an uncorrupt parliament"—"May servility be far banished from our universities, and intolerance from our church."

When recovered from this serious illness—with returning health, it was thought that Dr. Parr returned too incautiously to all the luxuries of the

table. But to every remonstrance, which the prudence of his physician interposed, his constant reply was—"Why, you know we always repent, to sin again"—"For seventy-three years, my stomach has never complained. It knows nothing of your modern doctrine of *dyspepsia*." "To such an appeal, from a man entered into his seventy-fourth year, in the full possession of health and spirits, what could I," says Dr. Middleton, "oppose?" From this time, feeling little of the decays of age, except, perhaps, a slight failure in the recollection of recent events, Dr. Parr continued to read and converse, to perform the duties, and to enjoy the pleasures of life, through his five remaining years, with almost as much vivacity and vigour, as at any former period.

But the end of the longest life must come. On Sunday, January 17, 1825, Dr. Parr entered the pulpit, for the last time, in Hatton church. He appeared in much of his usual health; and delivered his discourse with more than his usual earnestness and energy, as was remarked by several persons present; though, in such cases, it must be owned, excited feelings are apt to magnify realities. After the morning service, he had still another duty to perform, which, to him, was always very affecting, in reading the burial-service over the grave of a parishioner. The air was keen; the wind boisterous; and Dr. Parr stood, though not wholly unprotected, in the church-yard. On returning home, and sitting down to dinner, he complained of cold and the loss of appetite: and, after taking two or three pipes, he went restless and shivering to bed.

The next morning it was thought necessary to

send for Dr. Middleton, who found him lying upon a sofa smoking. "Here am I," said he to his physician, "much in the same state, as at the beginning of my last illness."—"My hands, indeed, as you see, are at liberty;" holding out to him his pipe as he spoke; "but my legs are immovable." "Ah!" said he afterwards, "I fear they are going to follow the example of the hands."—"Yes!" continued he, with his wonted pleasantry, "these rebellious extremities are quarrelling for the precedency, which shall take me out of the world." On examination, appearances were alarming. It was found that a determined erysipelas had taken place, with a rapidity seldom before witnessed. Summonses were sent off to Dr. J. Johnstone at Birmingham and to Mr. Jones at Leamington. All that watchful care and medical skill could do, was done. The disease in the legs was, after some time, subdued; but the constitution had received a shock, from which it could not recover.

Dr. Parr's last illness was long-protracted: and, during the course of it, appearances were, more than once, so flattering, as to excite in the minds of his family and his physicians the strongest hopes of his recovery; and to diffuse, through a large circle of those who loved and honoured him, a joy, proportioned to the distress which melancholy forebodings had previously produced. But about twelve or fourteen days before his death, the last lingering hope took its flight. From that time, he gradually and almost imperceptibly declined: and at seven o'clock in the evening of Sunday, March 6,

1825, ceased, without a struggle or a groan, to breathe.

His mind, whenever it was self-possessed, during the solemn closing period, was calm, patient, resigned, and overflowing with benevolence. It was most gratifying, said his weeping relatives and attendants, to hear, coming from his lips, mingled with the devoutest breathings of pious acquiescence in the will of Providence, the fervid and glowing expressions of the same generous concern, which he had ever felt for the welfare of his friends, of his country, and of all mankind. Even in his last hours, it seemed to be still his delight, as it ever was in life, to range, with the joy of a benignant spirit, through the whole compass of rational creation; extending his kindest thoughts and wishes to all human beings. If a newspaper was read to him, or any public occurrence mentioned in his hearing, he still discovered the same deep-felt interest as ever, in each event, near or distant, which bore a favourable aspect on human improvement and happiness. Thus he died, as he had lived, possessed and animated with that high religious sentiment, with those elevating Christian hopes, and with that warm and diffusive benevolence, which shed over his character a brighter effulgence, than all the splendour of his talents, his learning, or his fame.

"More perfect composure of mind, more entire submission to a higher will, less anxious attention to self, and more kind concern for others, on a dying bed, I have never seen,"—says Dr. Middleton, in his written communication to the author, who often attended him for many hours in the day,

and sometimes watched him through the night. "He seldom complained," says he, "and never murmured. Always tranquil, often cheerful, he was satisfied with every one about him, and with every little arrangement for his comfort. His feelings for himself seemed, indeed, at times, to be entirely absorbed in feelings for others. It was not often that he was heard praying, either for his own relief in life, or deliverance by death. But frequently, with uplifted eyes and expressive looks, such as none who witnessed them can ever forget, he was heard imploring divine protection and blessing in behalf of others. Thus he passed his last hours, neither dreading, nor yet impatiently wishing, the moment of dissolution: and when he perceived that moment approaching, calling around him the members of his family and his two physicians, he pressed the hand of each successively to his heart, and then, with a soft sigh and a gentle smile, expired."

Long habituated to look, with the eye of calm anticipation, to the appointed end of all human beings, in his later years Dr. Parr repeatedly wrote "directions for his funeral;" of which the last bear date March 17, 1824; and these, in the same year, were followed by some "additional directions." In them, he minutely describes the hour and the place of interment, the order of the procession, the manner of preparing the church, for the occasion, and the mode of conducting the service: he enumerates the clerical friends to be invited, and mentions the persons to be engaged as the bearers of the body: he describes the very ornaments of the coffin, and names the persons to be

employed in making it. But the most extraordinary of these directions are the following; which, however strange they may appear, no doubt originated in the warmth of his affection for his children, and in the sincerity of that respect, with which he ever cherished the memory of his deceased wife.

"I lay particular stress upon the following directions: My hands must be bound by the crape hatband which I wore at the burial of my daughter Catherine: upon my breast must be placed a piece of flannel which Catherine wore at her dying moments at Teignmouth. There must be a lock of Madelina's hair enclosed in silk, and wrapped in paper, bearing her name: there must be a lock of Catherine's hair in silk, and paper with her name: there must be a lock of my late wife's hair, preserved in the same way: there must be a lock of Sarah Wynne's hair, preserved in the same way. All these locks of hair must be laid on my bosom, as carefully as possible, covered and fastened with a piece of black silk to keep them together."

Among the persons selected for the melancholy honour of bearing his pall, Dr. Parr had long fixed his choice upon the writer of these volumes, not only as being his neighbour and his friend, but also expressly as being the member of a religious community different from his own. "His reason for this choice," as he repeatedly declared, "was to proclaim to the world, that the same sentiments of religious candour, which influenced him through life, were strong in death." Dr. Parr's considerate care—more, it appeared, than necessary—to secure

the "feelings of his non-conforming friend from the possibility of being hurt by any high-church pride after his death," has been publicly stated, with evident sympathy of sentiment, by Dr. Wade.[1] Justice demands from the writer an explicit and grateful acknowledgment, that he met with nothing but the kindest and most respectful attention, from every one of the clergy assembled on the mournful occasion.

The morning of the funeral was announced by the tolling of the great bell in Hatton church; which continued its solemn knell till, at the appointed hour of one, the procession began to move; when, in an instant, the sounds from the gray tower changed; and successive peals of soft and cheerful melody were heard. This was done according to the directions of the deceased, with an intention to produce, in the minds of his funeral attendants, the same happy frame with which his hearers had been accustomed to enter with him into the house of prayer; and, at the same time, to proclaim to all, that death to the Christian is no subject of grief, but rather of joy—that "to die, to him, is not loss, but gain."

Leaving the parsonage-house, the procession moved on foot, exactly in the order, prescribed by the deceased, amidst crowds of spectators, consisting of his own parishioners, and of persons of all descriptions from the surrounding country. The two officiating ministers, the venerable Archdeacon Butler and the Reverend Rann Kennedy, leading the way, were followed by the Rev. Mr. Laugharne, Dr. Parr's curate, and Mr. Blen-

[1] New Monthly Mag. May, 1826.

kinsop, his apothecary, and by his two physicians, Dr. J. Johnstone and Dr. Middleton. Then was borne slowly along the body: the pall being supported by the following reverend divines—Mr. Brook and Mr. Podman, Mr. Kendall and Mr. Palmer, Mr. Webb and Mr. Newby, Dr. Wade and Mr. Field. The relatives, the intimate friends, and the servants of the deceased next succeeded; and these were followed by a long train of gentlemen, many of whom came uninvited, consisting of persons of various religious denominations, but all actuated by one common sentiment of regret for the loss of a great and a good man, who was, perhaps, the most perfect example, which the age afforded of that glorious expansion of heart, which embraces within its kind regards and good wishes all Christians, without distinction of sect or party, and all men, without exception of name or nation.

Three times the procession rested, in its way to the church, in places fixed by the deceased himself, with the kind intention of relieving the fatigue of those, who were to bear his remains. On entering the church, which was darkened, the first appearance to the view of the spectator was that of a capacious funereal vault: but as the eye, passing from the glare of day, gradually adapted itself to the dimmer light of the numerous wax tapers, the form and the decorations of the building, and the marble monuments, with which its walls are adorned, distinctly appeared.

As soon as the mourning company were seated, and the officiating ministers had taken their places, the doors were thrown open, and the surrounding

crowds admitted. The prayers and the appointed portions of Scripture were read by the Rev. Rann Kennedy, minister of St. Paul's Chapel, Birmingham, with solemn and impressive effect. Like his divine Master, he was seen to weep over the grave of his deceased friend. The sermon delivered by the Rev. Dr. Butler, archdeacon of Derby, has been long before the public: and it is only necessary, in this place to say, that it was delivered with fervour and with feeling; and that to the high, and not more high than just, eulogium, pronounced by him on departed greatness and excellence, the sentiments of every heart beat responsive. At intervals, simple pieces of music were performed by the rustic choir, accompanied with the sweet-toned melody of a small organ, which had been placed there by the deceased himself. At length the sacred remains were deposited in the tomb; and the mournful ceremony ended. The bells again began to peal; and attended by their soft and solemn sounds the crowd returned to their homes, "with no expectation of beholding a second time a man so highly and so nobly endowed."[1]

On the following Sunday a funeral-sermon was preached in the morning at St. Nicholas Church, and another in the evening at the High-street Chapel, Warwick.

A mural monument, prepared under the direction of Dr. Parr in his lifetime, has since his death been erected in Hatton Church, and placed next to those of his own family, on which appears the

[1] See Birmingham Chronicle, March 17th, 1825.

following short and simple inscription written by himself:—

On the north side of this Chancel lieth the Body
of MRS. JANE PARR,
who died at Teignmouth, Devon, April 9th, in the year 1810,
Aged 63:
And next are deposited the remains of her Husband,
the REV. SAMUEL PARR, LL.D.
who for 39 years was resident and officiating Minister of this
Parish,
and who died on the 6th of March in the year 1825,
Aged 78.
Christian Reader!
What doth the Lord require of you but to do justice,
to love mercy, to be in charity with your neighbours,
to reverence your holy Redeemer, and to walk humbly
with your God?

CHAPTER XXI.

Review of Dr. Parr's character—His person—His intellectual powers—His learning—His Latin epitaphs—His English composition — His theological, metaphysical, ethical studies —His attachment to his church—His religious sentiments — His spirit of candour—His character as a member of the state—His domestic character.

If, in these volumes, a fair and faithful representation of the life, the writings and the opinions of Dr. Parr is placed before the reader, nothing more can be necessary to enable him to form a just estimate of his character as a man, a scholar, an author, and a member of the church and the state. But a few particulars, drawn together in the present chapter, which may assist a little to guide that judgment, will not perhaps displease; and it is for this part of the work that the writer has reserved a fuller account than has yet been given of Dr. Parr's theological studies and religious sentiments.

In his person—of which those who have never seen him may desire to be told something—he was about the middle height, squarely built, of strong athletic frame, not much inclined to corpulency. His head was large and somewhat cumbrous: his hind-head remarkably capacious: his forehead full and firm: his eyes, of a fine grey colour, possessed uncommon animation even in

his old age, and were finely overhung with large bushy eye-brows. His features, though somewhat coarse, were not irregular, and upon the whole pleasing; strongly indicating the mental energy, and still more the benevolent spirit, which breathed and stirred within him. When thoughtful and silent, the general expression of his countenance was that of serene satisfaction; and when conversing, his looks were those of benignity and good-humour. His smile was peculiarly fascinating. In his whole air and manner there was much of the dignity which commands respect, and still more of the kindness and condescension which conciliates affection. His voice was remarkably powerful: he managed it with singular judgment and effect; and, in spite of his lisp, he might have been an orator.

The powers of his mind were of a high order. Few surpassed him in quickness of perception; and still fewer have equalled him in the wonderful faculty of a memory, so retentive as to be pronounced almost "miraculous."[1] What he once knew seemed never to be erased from his remembrance. His recollection even of names and dates, and the minuter circumstances of facts, rarely failed him. His imagination, vigorous and excursive, was united with a judgment strong and penetrating, though not always sound or correct; and all his intellectual powers were diligently cultivated by deep meditation and constant and careful reading.

As a scholar—in the opinion of the most com-

[1] Dr. Butler's Funeral Sermon for Dr. Parr, p. 8.

petent judges, his learning was vast and various, accurate and profound. He explored the most hidden recesses of ancient erudition; and knew what few even of the learned knew besides himself: nor should it ever cease to be remembered, that all his literary stores were collected together, not in a state of ease and affluence, but amidst want and privation—not under the warm sunshine of patronage, but beneath the chill shade of obscurity and neglect.

Of the Greek and Roman languages he was a consummate master; and wrote and spoke both, with ease and elegance. His Latin epitaphs are universally admired; some for the conciseness and simplicity, others for the richness and magnificence, and all for the classic purity of their style. All the great writers of antiquity he not only read but studied; and with the most learned commentators and critics, both of earlier and later ages, he was familiarly acquainted. Of the oriental languages, he knew only the Hebrew; and of the modern, only the French.[1]

Among the celebrated writers of Greece, he read, with enthusiasm, Demosthenes; and often talked of "the matchless beauties," and "inconceivable perfection," of his style. The tragic poets, "as high actions, and high passions, best describing," were the constant theme of his enraptured praises; and over their fine passages he hung, with exquisite delight. His knowledge of Greek and Latin metre was exact and profound. Of the great fathers

[1] "*Guarini Il Pastor Fido, con note.*—I began this year, 1807, to learn Italian: but I made little progress, having other literary pursuits in other languages."—*Bibl. Parr.* p. 532.

of ancient philosophy, there was no one an object of higher admiration to Dr. Parr than the founder of the academic school; and he prided himself much on the close and careful attention, with which he had read his works. He often observed that there is a great deal of irony in Plato; and that he had never met with more than three or four persons in England who well understood him.

Of these persons, the first he named was Floyd Sydenham; who translated several of Plato's dialogues; and whom he described, as a man worthy not only to be reverenced for his learning, but to be loved for the candour and modesty of his disposition, and for the simplicity and gentleness of his manners. He mentioned that he once met him at a coffee-house in London, where he lodged: that he used to take breakfast, and sometimes a slight supper; but had no means of procuring for himself a dinner; and that he would have perished with hunger, if he had not, when almost expiring, been found and relieved by a friend.[1] The second person, who, in Dr. Parr's opinion, well understood Plato, was the poet Gray; whose commentary upon the writings of that great philosopher was published some years ago by Mr. Matthias. "When I read his observations," said Dr. Parr, "my first impulse was to exclaim, *Why did not I write this?*"—"Gray alone," he remarked, "possessed the merit of avoiding the errors into

[1] This great scholar, it is well known, died in prison for debt: and it was public sympathy with his deplorable case, which gave rise to that benevolent institution called "The Literary Fund."

which other commentators have fallen: there are no fine-spun observations; no metaphysical absurdities in Gray." A third person, whom Dr. Parr mentioned as an incessant reader of Plato, who entered deeply into his meaning, and caught and reflected in his own writings something of the playfulness of his style, was Tucker, the author of the "Light of Nature pursued."

Of Roman writers, Cicero seems to have been Dr. Parr's favourite. There was none whose works he studied more; and he sometimes spoke with almost awful reverence of his "divine mind." The three books "De Officiis" he thought one of the most perfect works transmitted down to us from antiquity. Among his reputed works, however, he agreed with Markland that there were some not his, nor in any respect worthy to be his;* but there were others which, though from internal evidence he was convinced they are not genuine, he yet thought possessed great merit. He doubted the authenticity of the treatise "De Republica," of which considerable fragments have lately been discovered in the Vatican, and published by the Abbé Mai; who, in his opinion, was not a critic equal to the task of deciding upon the genuineness of an ancient classic author.

His native language Dr. Parr studied, with the nicest care; and he wrote it in a style clear, correct, often elegant, sometimes highly ornamented, especially with classical allusions, and always fervid and energetic. But with all its excellencies his style has great faults. It is too laboured and arti-

* See vol. i. p. 129.

ficial. There is too much measuring of clauses, and balancing of periods. It abounds too much with antithesis; is deficient in native idiom; and there is in it too little variety. Occasionally it is overcharged with epithets, sometimes not very happily chosen. The thought is now and then constrained to shape itself, as it were, to the form and structure of the sentence, rather than the sentence permitted naturally and freely to express the thought. But with all these blemishes, few, even of our great writers, have written the language with more purity and perspicuity, with more vigour and dignity.

He disliked the task of composition, and was generally glad to escape from it; and yet, when once engaged in it, the rapidity with which he conceived and dictated, would be almost incredible to those who had no opportunity of witnessing the fact. On a subject which he had previously meditated, he would pour out his sentences, for many hours together, almost without intermission; and the composition thus produced was so perfect, as to need little or no correction. It was, however, a great misfortune that from the extreme defects of his hand-writing, he was thrown into a state of irksome dependence upon the precarious, and sometimes reluctant, aid of his visitors and friends; and to this cause may be ascribed much of that disinclination, which he felt, for the labour of composing, especially with a view to publication.

Though it is certain that by the care, with which he studied the works of men of learning and ge-

nius of all times and countries, his intellectual powers must have been wonderfully invigorated and expanded; yet, on the other hand, it may be questioned whether they were not impeded, in their free and full operation, by the immensity of learning which he acquired. His memory, full fraught with all that he had collected from books, was so faithful in preserving, and so prompt in producing, its treasures, that when he sat down to compose, it seemed as if the sentiments and the language of others rushed, like a resistless torrent, upon him, and overpowered, or at least greatly obstructed, all his attempts at original thinking. He found it easier to adopt the ideas and combinations of ideas, so deeply imprinted by frequent reading on his mind, than to strike out new trains of reflection for himself. But whether this will account for it or not, it is certain that, in his published writings, we are too often presented with the thoughts of others, when we should have been glad to receive his own; and that we perceive in his works the extent and variety of his learning, rather than the native powers or vigorous operations of his own mind.

Dr. Parr was rather a man of learning than a man of science. During his short residence at Cambridge, he had seriously determined to apply himself to the study of mathematics and natural philosophy. But, when unhappily obliged to retire precipitately from that university, the strong motive for engaging in the favourite studies of the place was withdrawn; the resolution he had formed was suspended, and never afterwards resumed.

Of natural science, therefore, he knew little; and his notions, on almost all its various branches were crude and imperfect. Yet, when his curiosity was excited by hints in conversation, or by reports of any of the great scientific discoveries of the day, he would eagerly seek the means of forming some just ideas respecting them. The little knowledge of those subjects, which the writer possesses, was often put in requisition for that purpose. Frequently, during his visits at Leam, proposing some question of natural or experimental philosophy, he would desire the writer to give him the same familiar explanation which he gave to his own pupils, and to exhibit before him the same simple experiments, which he was accustomed to show to them. Once he remembers being sent for, with great urgency, to Hatton, for no other purpose but to explain to him, scientifically, the nature and structure of a common refracting telescope, which he had just received as a present from a friend; and to show him the manner of using it. So ardent was his thirst for information on all subjects, that he would not disdain to accept it from any one, qualified, in the slightest degree, to impart it.

Theology, his proper study, as a divine, was one of his favourite pursuits; and his inquiries embraced the whole range of that extensive and important science. He read, of course in their original languages, the Scriptures; and compared with them the various versions, ancient and modern. To the perusal of the sacred volume he brought all his learning, all his critical skill, and all his most devoted attention. Every important passage, even

almost every word, he examined with scrupulous accuracy, and endeavoured to ascertain its true meaning with conscientious care. Critical remarks on difficult or disputed passages of Scripture abound in the notes to his sermons: they occur sometimes in the sermons themselves, and in one or two of his other published works.

Though the Apocalypse or "Revelation of John" is one of those sacred books, the authenticity of which was called in question, so early as the age of Eusebius; yet, in modern times, it appears to have been almost universally received, even by those who have most attentively examined its evidence and its contents, as the learned Joseph Mede, the illustrious Sir I. Newton, and the judicious Dr. Lardner. But Dr. Parr held a different opinion, which he thus boldly states in a letter to Mr. Charles Butler:—"The Apocalypse is in the canon of your church and mine: but I have no belief in its authenticity. The writer was a man of genius and an enthusiast: and his mind was heated with the writings of Zachariah and Ezekiel."[1] It must be owned, indeed, that of those who admitted its genuineness, some, as Calvin and Whitby, have confessed themselves unable, after the most careful perusal, to penetrate into its meaning; and others, as Daubez, Lowman, and Bishop Newton, who have attempted to explain it, have succeeded so little to the general satisfaction, that the Apocalypse, whether authentic or not, must still be regarded as a "sealed book." Dr. Priestley, however, thought it "impossible for any intel-

[1] Butler's Reminiscences, vol. ii. p. 210.

ligent and candid person to peruse it, without being convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it."

Next to the sacred writings, he read carefully and extensively the works of all the most learned commentators and divines, both of his own and of preceding ages. If he was not deeply versed in the writings of the Christian fathers, he often perused them with much attention. Among these, Origen was his favourite; and his great talents, his vast learning, his high spirit, and his noble conduct, were ever the objects of his fervent praise. Lactantius, for his pure and elegant Latinity, so often styled the Christian Cicero, could not fail strongly to attract his notice. He acknowledged in Jerome profound and extensive erudition; and often spoke with delight of the extraordinary eloquence, united with the learning of Chrysostom. He professed to have read attentively the works of Athanasius; and said that he found much to commend in his acuteness and his occasional eloquence; and much also to condemn in his dogmatical spirit; and in his bitter censures against those whom he undertook to confute. He admired the genius and the attainments, more than the judgment or the temper, of Augustin; and probably would not have much dissented from the opinion of Erasmus: "Plus me docet," says he, "Christianæ philosophiæ unica Origenis pagina, quam decem Augustini."

Of the modern theologians, those whom Dr. Parr held in highest estimation were Grotius,

Clark, Waterland, Bishop Butler, Patrick, Lowth, and Pearce, and more especially Hooker, Jeremy Taylor, and Barrow.[1] His approbation of Dr. Taylor's "Key" to the apostolic writings has been already noticed; and, with Bishop Newton, he thought that Mr. Locke "has done more towards clearing and fixing the sense of Paul's epistles than any or all of the commentators before him."[2] He was a great admirer of the "Latitudinarians," as they are called; of whom some of the principal were the ever-memorable Hales, Chillingworth, Cudworth, and Tillotson; and in later times, Hoadley, Jortin, and Shipley. "I like your account of the Latitudinarian divines," says he, in a letter to Mr. Butler, "and you may put me down in the number."[3]

With theology Dr. Parr united deep researches into the kindred subjects of ethics, and the more useful parts of metaphysics; and he read, with profound attention, all that has been written on these subjects, from the days of the academic and peripatetic philosophers to those of Locke, Hartley, Reid, and Stewart. He held in much esteem the two latter of these writers, and in still more the two former; and he approved and adopted to their full extent the doctrine of association, and even that of philosophical necessity, as applied, by the second of these illustrious philosophers, to the

[1] Ὠκηρον μεν σεβω, θαυμαζω δε Βαρρωνον, και φιλω Ταιλωρον. —*Parr.*

[2] Bishop Newton's Works, vol. iii. p. 446.

[3] Butler's Reminiscences, vol. ii. p. 229.

explanation of the phænomena of the human mind.

It is stated by one of his friends and pupils, that Dr. Parr held that philosophy, which teaches that the human soul is a "spirit that must be immortal, because it is exempted from the common qualities which generate corruption: because, being an uncompounded essence, and having no parts which admit of separation, it cannot be dissolved."[1] Probably this account refers to an early period of Dr. Parr's life. During his later years, it is well known to his more intimate friends, that his views of the human mind assimilated much with those of Locke and Hartley; and that, with Bishop Law and Archdeacon Blackburne, he considered the inference from immateriality to indiscerptibility, and from indiscerptibility to immortality, as incoherent and inconclusive reasoning; and therefore he founded his hopes of futurity chiefly on the Christian doctrine of a resurrection from death to life. On this last point Dr. Parr thus expresses his opinion:—"We investigate the evidence which natural religion supplies, for the probability of a future state; and, at the same time, distinguishing between that evidence and the animating prospects which revelation opens to us, we hold up to the admiration and the gratitude of mankind, the doctrine of *eternal life*, as especially and solely the unmerited and covenanted *χάρισμα τοῦ Θεοῦ ἐν Ἰησοῦ Χριστῷ*."[2]

[1] New Monthly Mag. Nov. 1826, p. 437.
[2] Characters of Fox, p. 821.

It is not to be supposed that a man, of so powerful and reflecting a mind, would adopt any opinion, either in philosophy or theology, upon the mere authority of others. On the contrary, he inquired and judged for himself. His attention was, at one time, particularly engaged by the important controversy concerning the divine origin of Christianity, which, a century ago, was agitated with more than usual earnestness, in the literary and religious world. All the arguments advanced against the truth of revelation, as well as those adduced in its favour, he weighed carefully and impartially. It is no disparagement to Dr. Parr to say, that he was strongly impressed with the force of some considerations, urged in disproof of revealed religion. But if he felt and acknowledged difficulties, where difficulties there are, yet he often declared, as the result of all his inquiries, that "the various, consistent, stupendous evidence in support of revelation, on the one side, is such as to bear down all objections, weighty as they sometimes are, on the other."[1] But whilst satisfied and thankful in his own conviction of the truth of Christianity, yet, in some of the preceding pages, it appears how large and liberal was his candour towards those who, after honest inquiry, are unable to attain the same conviction.[2]

As a member and a minister of the Church of England, he was always deeply solicitous for its honour and interests. Of national establishments, in general, and his own in particular, he

[1] His own words to the writer. [2] See p. 301.

approved; not, indeed, on the old exploded principle of divine appointment, but on the plain and intelligible ground of public utility. Though his attachment to the church was sincere, it was not blind or indiscriminate. He knew and admired its excellencies. He knew, also, and lamented its defects. He was perfectly aware that, in all human institutions, the changes of time, without adverting to other obvious causes, introduce many abuses, which will require the hand of correction: or if not, yet that modification and improvement will become necessary, from the altered or advanced state of the community, for whose wants, and whose welfare, they are intended to provide.

Dr. Parr carried his views of ecclesiastical reforms to the full extent of the plans, proposed by Bishop Watson, as noticed in a former page.[1] Such plans, if they had been adopted, would have satisfied all the reasonable men of those times; and would have left little ground for any great or formidable objection, which the more active spirit of inquiry, now rising and spreading, could easily discover. Too long delay in rectifying abuses, palpable to all the world, not only endangers sometimes the very existence of useful institutions, but is attended with this farther mischief, that, when the day of reform comes at last, the reformation is usually pushed beyond the safe limits of palliatives and correctives, into great and essential changes, producing much present inconvenience, and perhaps threatening more. "This may be no argument to the bold and daring speculatist," Dr.

[1] Vol. ii. p. 209.

Dr. Parr used to say; "but I am one of the cool and cautious reformers, who dread all sudden and sweeping innovations, of which I can neither perceive the immediate necessity, nor calculate the distant consequences."

He was strict, even scrupulous, in his observance of all the forms of the church: and, perhaps, his love of pomp and ceremony in religious worship, was carried farther, than accords with the general sentiment of the present enlightened age. But in the reverence, which he expressed for the English liturgy, most persons of the best critical taste and judgment would entirely concur with him. Much, however, as he admired it, yet he felt serious objections to some of its parts; and would have received, with joy, any proposal from authority for its revision, with a view to alteration and improvement. He greatly commended Dr. Clarke's proposed corrections, in his "Common Prayer Book reformed," of which several editions, with farther emendations, have since been published. A few years ago, one of these later editions was, by the liberal donation of an eminent barrister, and one of his Majesty's counsel, introduced into the High-street Chapel, Warwick; of which a copy at his own request, a short time before his death, was presented to Dr. Parr. After repeated perusals, he expressed, to the writer, his opinion, in the following terms:—"I have read your prayer book with delight. Oh! it is a holy and a rational book! Sound sedate reason, and true sublime devotion in beautiful harmony! It is, in most respects, such as approves itself to my best judgment;

and ardently do I wish it were admitted into all our churches!"

Indeed, whatever opinions may be entertained on abstruse questions of speculative theology, yet all reasonable men must acknowledge the strong claims to preference of that form of prayer, which recognises all the great leading doctrines of Christianity; and which leaves untouched points of doubtful disputation; which entirely rejects the jargon of the schools, and the scarcely less reprehensible language of polemics; and which employs, as much as possible, especially in stating controverted propositions, the simple language of Scripture. These were the principles, in composing a public liturgy, which were approved by Archbishop Herring, Bishop Watson, Dr. Paley, and Dr. Parr: and surely the substitution of such a liturgy, in place of the present, in many instances most objectionable, because most unscriptural form, would be a wise and needful change in the celebration of national worship.

Dr. Parr studied, with the closest attention, the whole history of the English church, and especially of its liturgy and its articles; and marked, with the exactest care, every successive change, which had been introduced, from the period of their first adoption to that of their last revisal. Between these two periods, the Common Prayer Book was revised and amended, as he often observed, not less than eight or ten times: and he always strongly protested against the notion that, when revised the last time, one hundred and sixty years ago, that revision was, on any account, to be

considered as final. The preface to the book;[1] the circumstances of the times, unfavourable to such a calm review as might, with any show of reason, preclude the necessity of farther revision; the great, though abortive, attempt of Archbishop Tillotson in 1689; and the decided opinion of many of the most eminent divines and dignitaries of the church;—all concur to expose the absurdity of a supposition, so monstrous in itself, as that the judgment of the revisers, in 1661, ought to bind down, to their formularies of faith and worship, the present and future generations. But every attempt since that time to procure an amended liturgy,—painful to tell!—has hitherto proved unavailing: though supported by the "hints"[2] and "the arguments" of the great,[3] by the reasonings and remonstrances of the wise and the learned, and by the ardent wishes of a large proportion of the clerical body.[4]

In a Ms. sermon, now lying before the writer, delivered in Hatton Church, September 25, 1812,[2]

[1] "It has been the wisdom of the Church of England, ever since the first compiling of her liturgy, to keep the mean between two extremes, of too much stiffness in refusing, and too much easiness in admitting any variation from it."—And again, "The particular forms of worship, being things in their own nature indifferent, and *alterable*, and so acknowledged," &c.—*Preface to the Common Prayer.*

[2] "Hints recommending a Revisal of the Liturgy," *by the Duke of Grafton.*

[3] "Proposals for a reform of the Liturgy," *by a late Under Secretary of State.*

[4] See "Free and Candid Enquiry:" also, "The Confessional;" and Bishop Watson's "Considerations on Revising the Liturgy and the Articles," &c.

Dr. Parr states his opinions, on the two Christian *rites*, baptism and the Lord's supper. Separating from the former all such ideas, too commonly associated with it, as "regeneration," a "new birth," "washing from guilt," "remission of sin," he considers it merely as a mode of professing Christian faith—in the case of adults, for themselves—in the case of infants, by parents, in behalf of their children, implying and acknowledging a solemn obligation to communicate to them the benefits of Christian education. On the second of these *rites*, the preacher expatiates much at large; tracing its history from its first institution; pointing out the sources of the many astonishing abuses, successively introduced into it; reprobating, in the strongest terms, all such notions connected with it as "altar,"[1] "sacrifice,"[2] "holy mystery,"[3] "awful ceremony;"[4] and protesting against attributing to

[1] "*Altars.*—Such works as *Companions to the Altar* are deceitful in their title. I tell you plainly that the Lord's table is not an altar; that it ought never to be so denominated; and that from the unauthorised and injudicious use of the word, many fierce contentions, and many strange corruptions have taken their rise."—*Parr's MS. Serm.*

[2] "*Sacrifice.*—When Christians come to the Lord's table they do not sacrifice, nor partake of a sacrifice, but merely profess their belief in the death of their Lord, in obedience to their Lord's injunction."—*Ms. Serm.*

[3] "*Holy mystery.*—The term is not applied to the Lord's supper in the Scriptures; but was borrowed from the Heathen mysteries in order to disguise the native simplicity of the Christian rite."—*Ms. Serm.*

[4] "*Awful ceremony.*—When I call you to this service, I do not summon you to any fanatical extravagancies, to any superstitious mummery, to any mystical charm, to any perplexing, confounding, overwhelming scenery, where the mercies of the

it any other efficacy, besides its own moral influence. From the whole of this discussion, the preacher arrives at this rational conclusion, that the Lord's supper is merely a commemorative rite,[1] in the Christian church; simply a memorial of the sufferings and death of its great Founder, considered as a part of the divine plan, formed for the illumination, reformation, and ultimate salvation of men: and he contends that its use and benefit consist entirely in its tendency to excite and cherish pious feelings, benevolent sentiments, and virtuous desires and resolutions in the minds of all, who engage in it.[2]

On the subject of controversial divinity, it has been charged against Dr. Parr, that he threw over his opinions a veil of mystery; so as to leave it doubtful what they really were, and that even the most proper and becoming appeals to him were met with evasive reply, or determined silence. For this the writer praises him not. But he must say, for himself, that he has no cause to complain of the slightest reserve, in that respect. During many hours of private conversation with Dr. Parr, questions of religious controversy were fully and

Deity are veiled to your sight, under the clouds and the darkness, which surround the throne of his offended justice, armed with the thunder of his omnipotence."—*Ms. Serm.*

[1] "*Object of this institution.*—It is something done in remembrance of Christ's death:—it is to show forth that Jesus poured out his righteous soul on the cross, that he has set the sacred seal of his blood to the truth of his mission."—*Ms. Serm.*

[2] "On the sacrament my serious opinions agree with those of Hoadley, Bell, and John Taylor of Norwich."—"Every serious

freely discussed between them. Sometimes, on these occasions, with an affectation of secrecy, with an air of overstrained solemnity, which some may reckon among his foibles, he would desire the writer to lock the door of the apartment, in which they were sitting, that no sudden intruder might overhear their conversation, on these deep subjects, as he termed them, and, perhaps, misconceive, or misrepresent it.

Without attempting to enter into a full detail, the writer proposes to touch upon some of the great leading points; and to show, by a few slight sketches, the general form and complexion of that religious system, which most approved itself to Dr. Parr's mind, especially in the later years of his life.

First—with respect to the Supreme Being: he held the divine unity in the strictest sense, though under the modification, or, as some would term it, the disguise of Sabellianism, or nominalism. According to this doctrine, the three distinctions in the divine nature are merely three different names of one and the same being, expressive of the three great and important relations, which he bears to his human offspring as their Creator, Redeemer, and Sanctifier. Many divines both within and without the church, it is well known, have adopted

and intelligent Christian ought to read attentively this learned and argumentative work of Waterland on 'The Christian Sacrifice.'" —*Bibl. Parr.* p. 20 and 593.—If a person approves of opinions maintained by one author, and recommends a serious attention to the arguments urged against them by another, where is the inconsistency, of which so much has been said?

the same doctrine, as Hooker, Burnet, Wallis,[1] South, Baxter, and even Calvin. But what may be thought still more extraordinary is, that this very doctrine of nominalism, or, as it has been sometimes called, philosophical unitarianism, was declared, by a public decree of the University of Oxford, towards the end of the 17th century, to be the true doctrine of Christianity and of the church, whilst the opposite doctrine of the realists, and now the prevailing orthodoxy, was condemned!

Next—as to the moral condition of man: with the strongest convictions of his mind, Dr. Parr repulsed from him all the strange and astounding representations, held forth by the Calvinists—expressed by the terms, original sin, hereditary depravity, arbitrary election, eternal reprobation. With Bishop Burnet, he always contended that the ninth and tenth articles of the church were purposely worded, with such a latitude of expression, as to admit of being interpreted consistently with the doctrine of Armenius, as well as of Calvin. Be that as it may, it is certain that the former, and not the latter, has, for a long time, been the prevailing doctrine among the English clergy. "Our divines," says one of Dr. Parr's favourite writers, "have bidden adieu to Calvinism; and have left the fatalists to follow their own opinions; and to rejoice, if they can rejoice, in a religious system, consisting of human creatures without liberty, doc-

[1] Dr. Parr thought most highly of the work of Wallis, and often advised the writer to reprint it as a most able defence of the divine unity.

trines without sense, faith without reason, and a God without mercy."[1]

Closely connected with the nature and moral condition of man, is the next important inquiry—respecting the terms, on which, though frail and offending, he may yet hope to obtain Divine forgiveness, and to be received into Divine favour: an inquiry which involves the question of what is called the doctrine of atonement. But this word, Dr. Parr often observed, in its modern acceptation, is not a scriptural term; and, therefore, he declined the use of it altogether. It occurs in four places only in the New Testament; and, in every one, signifies nothing more than reconciliation: *at-one-ment*, or being *at one*—i. e. bringing together on friendly terms, those who were before at variance. That word is now, however, adopted, in the very different sense of *expiatory sufferings*, which on the part of the great Mediator, it is said, were necessary, in order to appease Divine wrath, on account of human guilt, and to satisfy the claims of Divine justice. But though this is the popular doctrine of the times, yet there are many wise and good men, who have taken a different view of the subject; and who conceive that the true scripture doctrine of reconciliation consists entirely in a moral change, produced in the temper and conduct of the offending creature. On the part of the great Creator, no disposition to be reconciled, to the truly repentant, can be wanting. He is placable in his own nature; and no effort of another, no foreign

[1] Jortin.

consideration whatever, can be necessary to induce him to impart forgiveness, whensoever sincerely and fervently implored. All that is wanted, therefore, to effect the desired reconciliation, is repentance and reformation in every guilty offender; and this is the end and design of the Christian scheme, and of the death of its great Author, as an essential and important part of it.

It was the second of these representations which appeared to Dr. Parr as the more reasonable and scriptural: the first he considered as utterly irreconcilable with any tolerable notions of the divine perfections, and with the clear doctrine of the Christian revelation. On this subject he felt strongly; and both in his public discourses, and in his private communications, he expressed his sentiments with all the warmth and energy natural to him. He often declared that the common doctrine in question seemed, to his view, nothing less than "a libel upon the just and benevolent Deity"—"a gross impeachment of the divine character"—"placing it in that light, in which no good man would wish his own to appear." Several of Dr. Parr's friends well recollect a long, learned and elaborate sermon, delivered by him, in Hatton Church, on Good Friday, April 5, 1822; in which he traversed the whole field of theological controversy, and decided almost all the great leading points against the *dicta* of modern orthodoxy. He particularly discussed the doctrine of Christian reconciliation; stated and asserted his own view of it; and exposed and impugned the "high satisfaction-scheme," with all the

strange notions connected with it—such as, infinite offences committed by finite creatures, inexorable justice, vicarious punishment, imputed guilt and imputed righteousness. It is to be hoped that this important discourse will be found amongst the number of those, announced in the edition of Dr. Parr's collected works, which has been so long expected by the public.

The statement of one more, and that a very momentous point, will complete the view proposed to be given of Dr. Parr's religious opinions. It relates to the future state of man. With most divines, he held the doctrine of different degrees of future rewards and punishments, proportioned to the merits or demerits of every individual character. But in opposition to the prevailing notions, he contended, with Origen and Clemens Alexandrinus, among the ancients, and with Dr. Thomas Burnett, Bishop Newton, Dr. Hartley and his commentator Pistorius, and many others, among the moderns, that future punishments are properly *corrections;* intended and fitted to produce moral reformation in the sufferer; and to prepare, ultimately, for the gradual attainment of greater or less degrees of happiness. All must acknowledge that, if true, this is a glorious doctrine, calculated to fill the benevolent mind with high and unutterable satisfaction and joy. But what must be said of the opposite doctrine of never-ending misery? "Imagine such a doctrine," says Bishop Newton, "you may; but seriously believe it you never can. The thought is too shocking, even to human nature: how much more abhorrent, then, must it be from

divine perfection."—"The Creator must have made all his creatures finally to be happy; and could never form any one, whose end he foreknew would be misery everlasting."—"We can be sure of nothing," as the excellent bishop afterwards adds, "if we are not sure of this."[1]

Since, in consequence of his own impartial inquiries, Dr. Parr was led to reject, in so many instances, the doctrines of the church: the question has been sometimes asked, whether moral honour and rectitude did not impose upon him the obligation of withdrawing from it? But such a question who has a right to decide? The firmness, the integrity, the intrepidity, we must ever admire, of those who, in obedience to the dictates of their conscience, resigned their preferments, and dissolved their connexion with a religious community, whose leading principles they could not approve. But, on the other hand, how many are there, men of high and unimpeachable characters, who, with the same objections pressing on their minds, have not thought themselves obliged to pursue the same course? Of these, some have satisfied themselves, by determining never to renew their subscription to articles of faith no longer believed; and others, by resolving to omit, in reading the prescribed form of worship, every thing which they deemed seriously objectionable; whilst others have taken refuge from present uneasiness, in the hope of a revision, followed by such alterations, of the Common Prayer Book, as will bring it nearer to their views of Christian truth. For reasons, then, satisfactory, no doubt,

[1] Bishop Newton's Works, vol. vi. p. 369.

to their own minds, all these excellent persons have continued members of a church, of which, with many serious objections to it, they still upon the whole approved. And who shall dare to censure or condemn? "Who art thou that judgeth the servant of another? To his own master he standeth or falleth?"[1] The propriety of continuing in the church, "when conscientious scruples exist in the mind," says Dr. Parr, speaking of a case similar to his own, "will depend upon personal circumstances, which must be different with different men, and upon general principles, about which the best scholars, and the best Christians, are not wholly agreed."[2]

There are few readers, it is to be hoped, who, in perusing the preceding pages, have not been pleasingly and powerfully struck with the fine example of religious candour, which, in these "Memoirs," is attempted to be presented to their view. Seldom, or never, perhaps, has this celestial virtue appeared upon earth in a purer spirit, or under a more engaging form. There was here, not only the absence, but the utter abhorrence of bigotry; there was not only the presence, but the glowing warmth, the stirring and active life, of Christian charity. With the strongest conviction of his understanding, Dr. Parr adopted it as a first and a great principle —that the sincere and virtuous of all religious creeds are equally the objects of divine favour,[3] and

[1] Rom. xiv. 4. [2] Answer to Combe's Statement, p. 26.

[3] "*Bagshaw's Dissertationes Anti-Socinianæ.*

'Et gens quæ infausti placitis addicta Socini
Christiados inter vix meritura locum est.'

Dr. Parr directed these verses to be transcribed from the poems of Adrian Reland. But in defiance of the poet, who was inge-

have equally a right to challenge approbation from men.[1] Far from resting, therefore, in the mere negative merit of thinking no ill of those of different persuasions, he felt for them the same kind and respectful regards, as for those of his own: and disdaining to admit coldly the good intentions, or to acknowledge faintly or reluctantly the talents or the merits, of those opposed to him in opinion; his generous and ardent mind sprang forward, with eager delight, to claim for them all the justice, or

nious, and of Bagshaw, who was dull, Dr. Parr will not erase the Socinians out of his catalogue of Christians."—*Bibl. Parr.* p. 17.

[1] "In the exoteric and esoteric doctrines of the English church, I have met with no rule by which I am pledged to entertain any hatred whatsoever to Dissenters, whether Protestant or Catholic; and, therefore, 'as much as lieth in me I would live,' and exhort others to live, 'peaceably with' the Lutheran, Greek, Roman, and Genevan churches, and all other Christian societies. With the light of natural religion, and in the spirit of revealed, I think it my duty to be kindly-affectioned towards all Jews, Turks, infidels, schismatics, 'and heretics,' as belonging to 'one' great 'fold under' the care of 'one' good 'shepherd!' How does the sacred and indispensable duty of doing good, especially unto those of the household of faith, absolve me from the obligation to do good, if it be possible, to all other men? Are they not endowed, like myself, with rational faculties, capable of physical happiness and social union; and placed, or at least believed by me to be placed, in a state of discipline, as subjects of reward or punishment in a life to come? Why then should I 'judge them,' or 'set them at nought;' or, by my intolerance, 'throw stumbling-blocks in their way,' to the adoption of that religion which I have embraced as true? 'To their own master,' as they are 'fully persuaded in their own mind, every one of them standeth or falleth.' 'Yea,' I trust, 'they will be holden up;' for, by methods, and for purposes quite unknown to me, the moral Governor of the universe 'is able to make them stand.' "—*Characters of Fox*, vol. ii. p. 740.

to demand for them all the praise, to which they might seem to him fairly entitled.

He read and admired greatly the writings of those scholars and divines, in times past, whose tolerant and conciliatory spirit reflected so much lustre on the far less liberal and enlightened age, to which they belonged. As one of the finest specimens of the Christian charity, which he so much loved, he often pointed to a passage in Bishop Montague's preface to his "Apparatus ad Origines Ecclesiasticas;" and to another in Bishop Bramhall's answer to Mr. Baxter. Alluding to the first of these, in a letter to his friend, Mr. Butler, thus he writes:—"Read it, say I, to Protestants and to Romanists."[1] But of all the writings on that subject, which lay so near his heart, there were none which he read with more perfect satisfaction than those of Jeremy Taylor, Grotius, and George Cassander. Speaking of the last two, thus he gives vent to the ardent feelings of a benevolent mind. "With what attention, and oh! with what delight, have I read the *Consultatio Cassandri*, the *Votum pro pace Ecclesiastica*, and the noble work of Grotius, *Rivetiani Apologetici Discussio*. I differed often in opinion, but I always harmonized in spirit, with the *Præfatio* of Cassander *ad Cæsarem Carolum V.*, and the *Confessio Fidei Augustani*."[2]

Though Dr. Parr was an advocate for a wealthy and a powerful church-establishment, yet it was always with the express reserve that not only the religious, but also the civil rights of those, who dissent should be most sacredly regarded. He objected, as others have objected, to the very term

[1] Butler's Reminiscences, vol. ii. p. 205. [2] Ibid. p. 206.

toleration; because it involves in it both error and insult. It imports a right to prescribe articles of faith and forms of worship, to others; and implies violated obligation in those, who refuse to submit. Here is gross error. Then, as if waving a right where there is none, and granting a pure favour instead of yielding a just claim, the language of the tolerator is—"I am entitled to *forbid*, yet as a mere act of grace I consent to *permit* others to think and act in religious matters, as conscience dictates."—"What an outrage," Dr. Parr would exclaim, "to all common sense and decency!"—"Surely," he would conclude, "it is high time that a word which denotes falsehood, should be exchanged for one, that speaks truth; and that the abject spirit, which implores or accepts toleration, should give place to the nobler spirit which claims and demands, as a just, sacred, unalienable right, in all religious concerns, 'absolute liberty—just and true liberty—equal and impartial liberty!'"[1]

These may be called Dr. Parr's last and most matured opinions, on the rights of conscience and the claims of religious liberty; and it is pleasing to observe, that, with these, his first and his earliest thoughts are in exact accordance. With heartfelt satisfaction, the writer takes leave to offer, to the attention of his readers, the following passage, from Dr. Parr's first printed book, a fast sermon, published almost half a century ago: and the admirer of liberal principles will acknowledge with delight, that, in the testimony which he bore to the private character, in the praise which he bestowed upon

[1] Locke's words in the Preface to his Letter on Toleration.

the public services, in the joy which he expresses at the rising importance, and the zeal with which he asserts the just claims of those, not belonging to his own church, the preacher displayed, even in that day, a spirit of candour and liberality, which would have done high honour even to the present far more improved and enlightened times.

"It will not, I hope, be thought paradoxical, if, in recounting the happy effects of our admirable constitution, I should mention the present condition of those numerous and respectable citizens, who are not included within the pale of our ecclesiastical establishment. Their condition, indeed, does the highest honour to our country, and to our age. By the most vigorous efforts of the understanding, they have delivered themselves from the galling bondage of bigotry and superstition, with which their forefathers were unfortunately shackled. They have made many valuable improvements in literature, in science, and in rational theology. They have acquired a degree of literary importance, which, so long as it is controlled by the supreme power of the laws, must eventually contribute to the general stability of our freedom, and the general dignity of our empire. It has, I know, been asserted, that their zeal in the defence of liberty is turbulent, and their ideas of it romantic. I will not enter into the invidious discussion of the charge, which no man who adduces it means, I trust, to extend beyond individuals; but I should be guilty of the meanest dissimulation, if I did not acknowledge that the greater part of them have the merit of acting *consistently* with their solemn professions,

and noblest interests. Whether it be owing to the steady principles in which they are educated, or to the advantageous circumstances in which they are placed, few of them have hitherto learned to barter away their most important rights for those splendid but treacherous bribes, the influence of which has been unfavourable among persons, to whom I stand in a nearer and more sacred relation. Undoubtedly we have reason to thank God, that the illiberal and pernicious distinctions, which divide them and ourselves, are gradually wearing away; and the day, perhaps, will at last come, when a system of *perfect equality* shall be thought at once consistent with the public safety, and conducive to the public welfare. The spirit of our benevolent religion requires this auspicious change: the principles of our free constitution warrant it; the tendency of external events seems to favour it; and the exertions of all good and wise men should be employed to accomplish it. At all events, the capacity of a state to admit such a change is no inconsiderable part of our national glory; and every approach that has been actually made towards it, should be considered as a national advantage."

The whole discourse, from which this extract is taken, possesses extraordinary merit, such as may seem to justify the opinion conceived of it by its author; who always regarded it as his best, as it is his first publication. And here the writer eagerly embraces the opportunity of acknowledging the obligation for the pleasure of perusing it, which

he owes to the favour of a learned, liberal and enlightened divine of the Church of England, personally unknown to him, whose name, if he were permitted to introduce it, would do honour to these pages. Kindly concerned for the disappointment which the writer expressed, when he was denied a sight of this very scarce sermon—by a refusal, which certainly he was not prepared to expect—the excellent clergyman just alluded to, who happened to possess a copy, was pleased, in the most gratifying manner, to offer him the loan of it, with permission to keep it as long as it might be wanted. The offer was gratefully accepted; and the book instantly sent. The writer afterwards received a second copy of the same work, from a divine of his own religious community, whose obliging attention he begs also to acknowledge with the sincere and grateful thanks, to which it is so justly entitled.

If the reader—pardoning this short digression—turn from the view of Dr. Parr's character, as a member of the church, to consider him as a member of the state, he will, without hesitation, acknowledge in him, emphatically, an English patriot. He admired and revered the British constitution, as settled in 1688; because it recognised and established the principles of a free government, and gave us a beautiful theory, even if to after ages was left the task of reducing it completely into practice. Though favourable to "a solid substance and a magnificent form of monarchy," he well knew the tendency of all power to enlarge itself. He was fully aware that the regal prero-

gative has, in fact, dangerously encroached on popular rights; and he felt, therefore, with all the wiser and more independent part of the nation, the necessity of "a well considered and comprehensive reform in the Commons House." That one reform, he thought, would draw after it all other needful reforms; and give the best chance for such farther improvements as the advancing state of society might suggest or demand. In the great science of legislation, he thought it not absurd to pursue perfection, nor undesirable to advance more and more towards it, though to reach it may be impossible. He was not of opinion that any form of government could be so contrived as to be equally adapted to the circumstances of a nation for ages to come; and he conceived it to be the duty of a wise legislator to accommodate his plans to the progressive changes, which growing intelligence, improving morals, more refined manners, more extended commerce, and other causes, must necessarily introduce, with advancing time, into the state of every country.

Patriotism, in the well-regulated mind of Dr. Parr, held its place in due subordination to the principle of general benevolence. "By ancient learning, he was warmed into the enlightened love of ancient freedom." But the freedom he loved was for all: and was, therefore, more expanded and generous in its spirit, than that of ancient freedom, which seldom stretched the views of men beyond the country of their birth. In liberty, under the protection of wise and good laws, he saw the main-springs of individual improve-

ment and happiness, and of national prosperity and glory: and it was exulting to him to witness the principles of it, extending and prevailing among other nations, as well as his own. Looking abroad, and auguring from some favourable appearances, the rapid advancement of the human species, "What auspicious times are approaching!" he would rapturously exclaim. "The spirit of inquiry, of freedom, and of improvement, starting into life, and pressing forward into action, in almost every part of the old and new world! Who can calculate or conceive the glorious effects, in the vast accumulation of knowledge, virtue and happiness among mankind?"

Descending from the more public to the private life of Dr. Parr, the reader has remarked, no doubt, the care and the fidelity with which he discharged all his duties, as a village-pastor. It has been seen with what unwearied attention he devoted himself to the great object of promoting the religious and moral improvement of his flock: and that the duties of the minister were accompanied with all the kind offices which, by his advice, his encouragement, and his bounty, he could administer to his parishioners on the little daily occasions of common life. The poorest man in Hatton, it has been noticed, even the poorest wanderer through it, never made known to him his necessities in vain. It deserves to be added that his humanity extended to the inferior creatures; and it was ever pleasing to him to witness their enjoyment of the happiness, for which their Creator designed them. He was fond of his domestic animals; and thought

that some degree of gratitude is owing to those which do us service. Like Cowper, he gave protection to the hares, which sometimes resorted to his garden. With Montaigne, he considered it a reflection upon our common nature that so few take pleasure in seeing animals peaceful and sportive, whilst multitudes run to see them worry and tear one another. He was severe in his censures of those barbarous amusements in which Englishmen too much delight—though, be it to their credit said, less now than formerly—and he was bitter in his reproaches of Mr. Wyndham, when, by his witty speech, he had driven Lord Erskine's bill for the suppression of cruelty to animals, which had been sent down from the Upper House, with peals of laughter, out of the Lower.

Followed into the family circle—as (except in some of his later years) he was not equally happy, it must be owned that Dr. Parr did not appear equally amiable. Exposed, in a degree, to the same domestic evils as Socrates, he did not meet them, with the same command of temper, or patience of spirit. When displeased from trifling causes, he was too angry; and sometimes resented smaller offences, with too much passionate severity. He was wanting in that wise discretion, which knows when it is good to be firm, and when it is better to yield. If faithful to all the higher duties of the conjugal and parental relations; he was not, however, sufficiently regardful of those little nameless offices of obliging attention and civility, which are of the more importance, as the occasions for them

recur every day and every hour of the day. To his servants he was always kind, but not always judiciously kind. At one time, he assumed too much in the exercise of his authority: at another, sunk, in his condescension, too low. He had not that happy medium, which he ascribed to his friend, Mr. Fox, "inter abruptam contumaciam, et deforme obsequium."

Even beyond the domestic circle, his faults of temper were sometimes too apparent. Though the farthest possible removed from spite and malice, he was too often irritable, petulant, and capricious. He was sometimes too easily offended; and when offended, not always easily reconciled. Though possessing the wonderful power of reading a character, as it is said, at a glance: yet, when his own prejudices, or the artful insinuations of others, interposed, he very often strangely misjudged of men. He sometimes withdrew his confidence from those, who had not ceased to deserve it; and bestowed it upon those, who were not worthy to receive it. He was sometimes the dupe of the ill-designing; and sometimes the unconscious instrument of promoting the ends of the evil-minded. It has been said, and it cannot be denied, that his manners even to his friends were sometimes rude and offensive; and that his conversation, even before the young and inexperienced, was occasionally, though not often, loose and indecorous. Even his notions of some points of morals were not so strict, unbending, and uncompromising, as in a divine and a moralist might have been expected.

But what are these and some other little defects which might be pointed out, in the subject of these "Memoirs?" They are like a few light clouds, passing over a serene and majestic sky: and they are lost in the splendour of excellence, which will for ever encircle his name, and claim for him an honourable place among the wise, the great, and the good of mankind.

CHAPTER XXII.

Biographical notices of some of the more distinguished scholars of Stanmore School—Julius—Gerrald—Pollard—Maurice—Beloe—N. H. and M. Alexander—W. C. and H. Legge—C. and J. Graham—Madan, &c. &c.

THE glories of the painter, we see in the canvass, which his art has adorned with the forms and the colours of nature; those of the sculptor, we behold in the marble or the bronze, which his hand has modelled into the shape, and almost inspired with the life, of breathing and animated existence; and where are we to look for the honours of the instructor, but in the minds, which he has cultivated and improved, or in the characters, which he has contributed to form to excellence, moral and intellectual? As the *clarissimum sui monumentum*, this and the few remaining pages are devoted to short biographical notices of those pupils of Dr. Parr, who have reflected lustre on his name, as their preceptor, by their talents or their learning; by the distinguished reputation they have acquired, or by the elevated stations to which they have attained.

Commencing with the "worthies of Stanmore:" pre-eminent among these, was WILLIAM JULIUS; of whom it is high praise to say that he was captain of the school, at a time, when that honour could have been won only by extraordinary deserts and extraordinary exertions. "He was a most excel-

lent scholar," says his fellow-pupil, Mr. Maurice, "a native of the tropic, a soul made of fire, and a child of the sun." Of his history, since leaving Stanmore, little is known to the present writer. It appears that he entered into holy orders; and was engaged by Dr. Parr, as an assistant in his school at Colchester. He is the author of a "Fast Sermon" preached February 10, 1779, of which this account is given in the *Bibliotheca Parriana*.—"It is intended to show the tyranny and oppression of the British King and Parliament, respecting the American colonies, and is inscribed to the Congress."

Of the high-minded, richly-endowed, but most ill-fated Joseph Gerrald, the second in the scale of merit, the melancholy story has already been told.[1] Here, therefore, it is only necessary to add that, while at Stanmore, he shone, a star of splendour, amidst a constellation of young men, of whom some were eminently distinguished by their intellectual powers and attainments. Mr. Maurice pronounces him to have been "an incomparable scholar;" and mentions, as no small proof of his proficiency in Greek learning, that in the representation of the Œdipus Tyrannus of Sophocles, "he went eloquently through a part of eight or nine hundred lines, without a pause or a blunder!"

Another name, which stood high in the scale of honourable distinction at Stanmore, was that of Walter Pollard; who, like the friend of Sir Philip Sidney, wished above all to be known to posterity, as the intimate and beloved associate of

[1] Vol. i. chap. 22.

Sir William Jones. He was the second son of Dr. Pollard, a physician of eminence at Barbadoes. Early in life he was sent to England to be educated; and was placed first at Eton, and afterwards at Harrow School. For the ability which he displayed, and for the application which he exerted, he was the pride of his tutor, Mr. Roderick, and the delight of his master, Dr. Sumner. When Dr. Parr, foiled in the object of his honourable ambition, retired from Harrow, Mr. Pollard, at his own request, formed one of the youthful throng, who followed him to Stanmore. Hence, in 1772, he removed to Emanuel College, Cambridge, where he maintained and increased the reputation which he had previously acquired; and, by his ingenuous temper, his sportive humour, his sprightly manners, his virtuous principles, and his literary attainments, gained the love and admiration of all his fellow-collegians. He was particularly happy in obtaining and long possessing the friendly regards of that accomplished nobleman and elegant scholar, the Earl of Hardwicke; of Mr. Hamilton, afterwards Marquis of Abercorn; of Mr. Manners Sutton, afterwards Archbishop of Canterbury; and of the celebrated William Pitt—all men of Cambridge.

But amidst the delights of interesting study and dignified society, at the end of the third year, he was painfully surprised, and almost overwhelmed, by intelligence of the entire destruction of his father's estate, and the total ruin of the family fortunes, by one of those dreadful hurricanes, so frequent in the West Indies. Obliged immediately

to leave Cambridge, with a view to the study of the law, he entered himself of the Inner Temple. But having a small estate in Virginia, secured to him by his father, he was induced in 1780 to visit America. Here he continued for some years; and here, at one time, it was his intention finally to settle. Embittered, however, in his spirit, by some vexatious disappointments, he changed his purposes; and, in 1789, returned to England.

On his arrival in his native country, he was received with sincere welcome by his two noble friends, Lords Hardwicke and Abercorn; and, in no long time, chiefly by their influence, he obtained from Mr. Pitt the appointment of Comptroller of the Exchequer. Thus placed in a situation exactly suited to his wishes, he passed the remainder of his days, in the enjoyment of ease united with dignity, in the pleasing interchange of active duty and retired study; and in the possession of those greatest and purest of delights, which virtuous friendship affords. He closed an honourable course, remarkably chequered with the good and the evil of life, towards the end of the year 1818.[1]

Thomas Maurice, a name so often referred to in the earlier parts of these volumes, received the first part of his education at Christ's Hospital. But on the death of his father, many years master of the school, belonging to the same foundation at Hertford, the son was removed to Mr. Wesley's seminary at Kingswood, near Bristol, by the direc-

[1] "*Stephani Ciceronianum Lexicon.* Exdono juvenis optimi doctissimique G. Pollard 7. Cal. April, 1783. S. P."—*Bibl. Parr.* p. 266.

tion of the Wesleyan Methodists, with whom his mother had unfortunately connected herself. She was even betrayed into a marriage with one of their local preachers, who had fixed a longing eye upon a considerable fortune, which she possessed. An appeal was afterwards made to the Court of Chancery, in behalf of the family, with a view to the protection of the property; which ended, as is too often the case, in the success of the suit, and the ruin of the suitors—"Victor plorat."[1]

Thus released from unjust controul, though with the loss of almost all his paternal inheritance, Mr. Maurice left Kingswood; and having fixed his choice on the clerical profession, it was at length determined by his friends to send him for the completion of his education to Stanmore School. Of his first introduction to Dr. Parr, he has himself given the following account:—

"When, according to previous appointment, we met, I was neither terrified by his quick, penetrating glance, nor dismayed by the awful magnitude of his wide, overshadowing wig. I felt, however, degraded in the presence of so great a scholar. I repeated the tale of my early calamities, and ingenuously confessed my profound ignorance. His answers were, in a high degree, candid and consoling; and having been shown some specimens of my poetic talent, he honoured them with a gratifying but guarded eulogy."[2]

Almost from his first arrival at Stanmore, Mr. Maurice had the good fortune to engage the particular notice of Dr. Parr; by whom, not only were

[1] Juvenal. [2] Memoirs, Part I. p. 60.

his studies conducted with extraordinary care, and the benefit of private, added to that of public instruction; but by whom, also, his pecuniary wants were generously supplied, though with small hope of ever receiving any adequate remuneration. On his part, Mr. Maurice was not negligent in availing himself of the advantages, now offered; and for the first two years, at least, his attention to literary pursuits was close and persevering; though, interrupted after that time, as he ingenuously confesses, by schemes of pleasure too frequently introduced, and by acts of dissipation too thoughtlessly allowed. Upon the whole, however, his diligence was commendable.

From Stanmore, at the age of nineteen, Mr. Maurice removed to Oxford; and by the direction of Dr. Parr, was entered of University College, and placed under the tuition of Mr. Scott, now Lord Stowell. But though removed from the immediate inspection, Mr. Maurice was not withdrawn from the kind and almost paternal cares, of his late preceptor; who still watched and guided him, in his conduct; still directed and animated him, in his studies; and still continued to impart, out of no abundant resources, the pecuniary aid, which his necessities called for. Thus Dr. Parr writes to him in a letter, dated Stanmore, Feb. 10, 1775.

"Maurice—Among your numerous well-wishers, there is not one who thinks of you more favourably, or feels for your interests a greater anxiety, than myself. You have now an opportunity of pursuing your studies vigorously, under the arrange-

ments formed for your accommodations; and of laying a broad and solid foundation for future fame and happiness. A steady adherence to the line, which I have marked out, will secure you both. One thing more, though no longer my pupil, I must beg to impress upon you. Amid the temptations of Oxford, I earnestly recommend you frequently to revolve in your mind the many serious conversations, which have passed between us. Considerations of this kind will tend to repress the ebullitions of your too great natural volubility. I wish to see you a scholar: but, above all, I am solicitous for your moral conduct. That, indeed, is of infinite, of everlasting concern! May you think it so; and may your caution be proportioned to the difficulties you have to combat, and the distinction you may obtain."

At Oxford, Mr. Maurice proceeded to his degree of B.A.; and being soon afterwards ordained by Bishop Lowth, he entered upon the duties of the sacred office, as curate of Woodford, in Essex. Though his literary labours were immense; and though his zeal in the cause of high-orthodoxy and ultra-loyalty was ardent and active; yet the rewards, he received, were scarcely commensurate with his fair and reasonable expectations. The most auspicious period of his life was about the year 1800; when he obtained the vicarage of Worm Leighton, in Warwickshire, the office of assistant librarian to the British Museum, and the governmental pension, which had been formerly bestowed on the poet Cowper. The latter portion of his life was grievously embittered by a

dreadful distemper of the nervous kind, for which human aid could afford no relief. At length, from the sufferings of helpless and hopeless misery, he was happily delivered by his death; which happened March 30, 1824, in the seventieth year of his age.

Mr. Maurice's publications were numerous. As a poet, he obtained considerable applause in his day. But he is chiefly known to the present public as the author of "Indian Antiquities," in 7 vols. and the "History of Hindostan," in 6 vols. In these works vast labours and wide research are every where conspicuous; and the composition, in general, is powerful and splendid; but not often chaste or elegant. The author has brought together a rich variety and abundance of materials; but in the art of compression, and in the skill of arrangement, he is extremely deficient. In his pages, fanciful conjecture too often takes the place of historical fact; rhetoric is too much employed instead of reasoning; large conclusions are drawn from scanty premises; and the strength of assertion far exceeds the weight of evidence. But the greatest fault of all is, the avowed adoption of a pre-conceived system, and the determined adherence to it, from the commencement, through the whole progress of the work: since, in such a case, the danger is extreme, of perverting language, of distorting appearances, and misrepresenting facts, in order to support a favourite theory. Perhaps a more lamentable instance of learning and genius, bewildered and lost in the deceitful mazes of hypothesis, has been rarely seen than in the "Indian

Antiquities;" and, though in a less degree, in the "History of Hindostan."

Of Mr. Maurice, as a man and an author, the opinion entertained by his preceptor was upon the whole favourable; and gratifying indeed to the pupil, if he had survived, would have been the testimony which Dr. Parr placed among the sacred records of his Last Will; and expressed in these terms—"I have long admired him for his fertile and lively imagination; for his various, and many of them profound researches; and for his open and generous heart." On his part, Mr. Maurice has recorded his sentiments of esteem and gratitude towards one of his first and best friends, in several of his publications: and amongst other instances, may be noticed, the following inscription on one of the plates in the "Indian Antiquities:"—"To the Rev. S. Parr, LL.D., my preceptor in youth, my firm friend in more advanced life, this plate, in grateful testimony of science acquired and talents improved, is respectfully inscribed by T. M."

But a favourable opinion of the author, and, to a certain extent, of the works on which his literary fame principally rests, did not prevent Dr. Parr from perceiving all their great and glaring defects. Besides the want of order and method, of which all Mr. Maurice's readers complain, Dr. Parr could not approve of the hypothetical principles on which so much of his principal work is written; and he thought that in his main object the author had entirely failed. Like Sir William Jones, he could not but gaze with wonder, or smile in derision, at the idea of seeking support for the great leading

article of the popular theology in the Indian triads, or the Jewish sephiroth: and he stood aghast at the absurdity of supposing that, in the Hebrew Scriptures, a most important doctrine is taught, which the people for whose use those Scriptures were written, from the earliest to the latest times, have never discovered. This he thought an absurdity too palpable to find admission into any fair and unprejudiced mind; though supported by some great authorities in former times, and though even more lately approved by Bishop Horsley,[1] and adopted by Bishop Tomline.[2]

In recording, among the pupils of Dr. Parr at Stanmore, the name of WILLIAM BELOE, what has been before alluded to must now be distinctly told;[3] and told it cannot be without shame and grief, that the last act of his life was an unworthy act of injustice and ingratitude. In his "Sexagenarian," printed in his lifetime, but published after his death,[4] he has put forth, in too many of its pages, insinuations of spleen and tales of scandal, tending to wound the feelings, or to sully the fame, of many honourable and virtuous men; and among these he has rudely and wrongfully assailed the character of one of his earliest and one of his best friends, Dr. Parr. To him, coming from such a hand, cruel, indeed, was such a blow. For "what would be slighted from an enemy, and then

[1] Letter from Bishop Horsley to Mr. Maurice. Mem. part ii. p. 178.

[2] "Elements of Theology," vol. ii. p. 74. [3] Vol. i. p. 75.

[4] "Beloe's Sexagenarian, or the Recollections of a Literary Life," 2 vols.

would seem but as a falsehood, often wounds like truth, when spoken by one who is esteemed a friend."[1]

In this unhappy publication, Mr. Beloe holds out, under the offensive name of "Orbilius," the most unfavourable representations of that distinguished master, "under whose care," he yet acknowledges, "that he became a good scholar,"[2] and, "by whose exertions the foundations of his literary character were laid."[3] Sometimes by sly insinuation, at others by open assertion, Mr. Beloe imputes to him shameful capriciousness and cruelty in the exercise of his authority; though in direct contradiction to the uniform testimony of his pupils; scarcely excepting Mr. Beloe himself, whom the force of truth compels thus to speak:—"I cannot say that he was ill-humoured."[3] But besides general invective, there is one specific charge, which may seem to require particular notice.

It appears that some "very reprehensible act of indelicacy had been perpetrated in the school;" and that Mr. Beloe was unjustly suspected of being the guilty person; though, as he himself adds, when questioned, "he was so perplexed and agitated that he must have *appeared guilty* to every one but the real culprit."[4] This unfounded suspicion, however, according to his own statement, was accompanied with no direct charge, and was followed by no threatened or inflicted punishment; full justice was afterwards done to him; and honourable atonement was offered and accepted.

[1] Shakspeare. [2] Beloe's Sex. vol. i. p. 19. [3] Ibid. p. 25. [4] Ibid. vol. i. p. 23.

But whilst peace was thus proclaimed with the lips, he feels no shame to confess that deep resentment then and for ever rankled in his heart.[1] Even in after life, though he wore the semblance of friendship to Dr. Parr, and solicited, or received without soliciting, the aid of his purse, his pen, his advice, and his interest, yet still the offence of one groundless, but unavoidable suspicion was such, he avows, as could never be forgotten or forgiven, through the whole course, even to the very end, of life.

It is not easy to conceive a more palpable case of "complaint without reason," or "malice without cause," than that which Mr. Beloe has here made out against himself. The true secret, however, of this *mighty* and immortal hate, may probably be discovered in the following statement of a fact, which he has thought proper to conceal: but which, in an article written by Archdeacon Butler,[2] has since been revealed.

Whilst at Stanmore School, so much was young Beloe the object of general dislike, amounting even to abhorrence, that "a deputation from the fifth and sixth forms waited on the master to represent the general wish of the school that this boy should be removed." After listening to facts, and weighing consequences, Dr. Parr, in a private communication with the boy's father, advised him "to withdraw his son from a situation, in which it was evidently impossible he should continue." *This*, in all probability, was the *real* injury, "in-

[1] Odium in longum jaciens.

[2] Monthly Review, February, 1818.

calculable," as Mr. Beloe is pleased to call it, which he so long and so deeply resented. But, even in this case, "what best is, he takes the worst to be." For praise, surely, rather than blame, in this affair, attaches to the master of Stanmore School. The order and the harmony of the little community, over which he presided, was seriously disturbed by the bad temper, or bad conduct, of one individual: the removal of that individual became therefore necessary; and the measure, which necessity required, with the kindest consideration for him, was carried into effect in the manner least likely to be offensive to his feelings or injurious to his reputation. And yet it was for *this*, it should seem, that Mr. Beloe felt no regret, whilst living, no remorse, when dying, to leave behind him a public avowal of enmity long masked under the appearance of friendship—a confession of secret grudge, constantly cherished towards the person whose kindness he scrupled not to ask and to accept, so long as it was wanted; but whose feelings he hesitated not to insult, and whose character to vilify, when that kindness was wanted no longer!

Soon after leaving Stanmore, under these discreditable circumstances, Mr. Beloe went to Cambridge, and was admitted at Bennet College. But, even here, so great were the faults of his temper, that, as he himself relates, in no long time he was proscribed from all friendly intercourse with his fellow-collegians; or, to use his own expressive words, "he was avoided as a dangerous malignant."[1] Thus, left in a great measure to himself,

[1] Beloe's Sexagenarian, vol. i. p. 34.

as he ingenuously confesses, he was permanently benefited; and by careful endeavours to improve his mind and to controul his temper, at length he recovered the good opinion he had lost. His abilities and his attainments were, unquestionably, very considerable: and nothing but his own perverseness of temper could have prevented him from receiving at first all those respectful attentions, in his college, which, he says, he obtained at last. In 1777 he gained the declamation-prize, with great honour; and, 1779, proceeded to his degree of A.B., at which time he was the senior member of the college.

Early in 1800, Mr. Beloe was chosen assistant teacher, under Dr. Parr, of Norwich School. Here he continued three years, "steadily performing the duties of his office:" and, with a look of complacency, and a manner of civility, but with no heart of love, holding daily communications with one, "to whom," as he says, "the greatest scholars of the day bowed their heads; whose learning was alike various and profound; whose intellectual powers were bounded by no ordinary limits; whose conversation could not fail to be instructive; and whose friendship was by many considered as synonymous with patronage."[1]—In that friendship, Mr. Beloe, at least, found patronage: and his present appointment as the first-fruits of it, he owed to the kind intercessions of one, whom living he hated, and dying he defamed.

In 1803 Mr. Beloe removed to London; and, within the space of a few years, he obtained the

[1] Sexagenarian, vol. i. p. 169.

mastership of Emanuel Hospital in Westminster, the vicarage of Eastham in Norfolk, the living of Allhallows, London Wall, and a prebendary, first of Lincoln, and afterwards of St. Paul's, London. But the appointment, most of all agreeable to his wishes, that of under librarian to the British Museum, he soon lost, in consequence of some valuable articles being purloined, by a person whom he had permitted, too incautiously, to examine the books and drawings. Removing from the British Museum to Kennington, here he passed the remainder of his days; and here, April 11, 1817, he died.

Mr Beloe's works are, a "Translation of Herodotus," 4 vols. 8vo.—"A Translation of Aulus Gellius," of which the long and the learned preface was furnished by Dr. Parr: and this is another instance of that kindness, which Mr. Beloe received without gratitude; or at least with gratitude, not powerful enough to subdue the resentful feelings, which he concealed and cherished in his mind, to the last moment of life. He was also one of the original projectors of the "British Critic;" and, in conjunction with Archdeacon Nares, conducted it to its forty-second number, when he resigned it to others. Here, also, he obtained much valuable assistance from Dr. Parr. "Anecdotes of Literature and Scarce Books," was another considerable work; in which, however, Mr. Beloe promised more than he performed: and the public expectation was consequently much disappointed. To this catalogue remains to be added Mr. Beloe's last work, "The Sexagenarian:" concerning which

the first wish of all his best friends must have been, that it had never been written, and their second, that it had never been published. Though undoubtedly there are in it many interesting narrations, many pleasing anecdotes, many just and striking observations, and much easy and elegant writing: yet, as a whole, it must be marked and reprobated as "the annals of scandal:"[1] and it is impossible to deny the truth that is mixed with the severity of the following report of it made by the public critics:—"It is a book which, for presumption, mistatement, and malignity, has rarely, within our knowledge, been exceeded, or even equalled."[2]

If the account in the preceding paragraphs could not be written, without strong feelings of regret—it is with unalloyed sentiments of pleasure, that the writer proceeds to record, among the pupils of Dr. Parr, the honourable names of NATHANIEL and HENRY ALEXANDER, and their cousin MONSEY ALEXANDER, nephew of James Dupré

[1] "*Beloe's Sexagenarian.*—Dr. Parr is compelled to record the name of Beloe as an ingrate and a slanderer. The worthy and enlightened Archdeacon Nares disdained to have any concern in this infamous work. The Rev. Mr. Rennel, of Kensington, could know but little of Beloe. But having read his slanderous book, Mr. Rennel, who is a sound scholar, an orthodox clergyman, and a most animated writer, would have done well not to have written a sort of postscript. From motives of regard and respect for Beloe's amiable widow, Dr. Parr abstained from refuting Beloe's wicked falsehoods; but Dr. Butler of Shrewsbury repelled them very ably in the Monthly Review. S. P."—*Bibl. Parr.* p. 393.

[2] Monthly Review, February, 1818.

Alexander, governor of Bengal, afterwards created Earl of Caledon. The first, of whom Dr. Parr speaks, in his "Last Will," as "his much-respected pupil," is now the Lord Bishop of Down. The second, Henry, distinguished himself as a powerful speaker in the Irish House of Commons; and when that parliament was, under the lure of false or broken promises, cheated out of its existence, he was for some years chairman of the committee of ways and means, in the British House of Commons. Afterwards he was appointed colonial secretary at the Cape of Good Hope; and there, in 1817, he died. The third, Monsey, was the grandson of the celebrated and eccentric, Dr. Monsey, physician to Chelsea Hospital. He was a good scholar, particularly skilful in making Greek and Latin verses; and therefore much courted by the dull or idle boys of his class. His mental powers, as well as his literary acquirements were very considerable: and he had much of that love of disputation, and pertinacity of opinion, which distinguished his extraordinary grandfather; but united with little of his eccentricity, and with none of his severity of temper, or roughness of manner. After completing his education at Oxford, he entered into the clerical profession; and was appointed tutor to the present Earl of Bristol. Subsequently, he obtained a considerable living in Ireland: but, by a violent fever, caught in the zealous discharge of his parochial duties, he was carried off in 1795, in the 38th year of his age.

Among the Stanmorian scholars, deserving of honourable mention, were the three sons of the

truly virtuous and religious Earl of Dartmouth, of whom Dr. Parr speaks in his "Last Will," as "his honoured patron." Alas! these three noble youths, the Honourable WILLIAM, CHARLES and HENEAGE LEGGE, all perished, at no distant period after leaving Stanmore, in the ardent pursuit either of literary honour, or military glory. The first, of whom alone the writer is able more particularly to speak, was intelligent and accomplished; and excited, in a high degree, the hope that in him dignity of birth and station would be truly ennobled by virtuous and elevated character. His memory was honoured, by his affectionate and afflicted tutor, with a Latin inscription, engraven on his tomb in Switzerland; where he died, and was buried.

Two names of great respectability next occur, in those of CHARLES and JAMES GRAHAM, sons of the late excellent Dr. Graham, of Netherby, in Cumberland—whose ample fortune was devoted, in no scanty portion, to the noblest purposes of diminishing the ills of life, and increasing the sum of human happiness. He died early in 1782; and was followed to his grave, within only a few days, by the elder of his accomplished sons, just after his marriage, and at the moment of his accession to one of the largest estates in his native country. The survivor is the present Sir James R. Graham, Bart., the present member for Carlisle.

MARTIN MADAN is another name, not unworthy to be recorded among the distinguished scholars of Stanmore. He was the son of the celebrated preacher at the Lock Hospital in London, who is

well known to the public as the translator of Juvenal and Persius, and still more as the author of "Theliphthora," in which, to the great scandal of the whole civilized and Christian world, the lawfulness of polygamy is maintained. His son, Martin, was a young man of genius, but cynical in his temper and eccentric in his conduct. He appeared with credit at the bar; and was the author of a periodical paper of some humour, entitled "The Traiteur."

Of Dr. THOMAS MONRO, one of his highly-respected pupils, the learned preceptor has himself expressed all he thought, in a public discourse, delivered on one of the most interesting and important occasions of public charity, which occur in the metropolis. Having spoken of mental disease, as one of the most awful visitations of Providence, and, therefore, as one of the justest objects of human compassion, he thus proceeds, "Pardon me, my hearers, if, speaking upon this subject, I give vent to my feelings; and pay a just tribute of praise to the learning, wisdom, integrity, and humanity of that excellent person, who was once my scholar, and is now physician of your hospital." On leaving Stanmore, at the end of 1776, Dr. Monro went to Oxford, and entered of Oriel College. Here, under the direction of his tutor, the late Provost, the Rev. Dr. Eveleigh, of whom he reverently speaks as a most excellent man, he pursued his studies with a view to the profession which he had chosen. Thence he removed to London, where he fixed his residence; and where, for the long space of forty

years, he continued to practice in that profession, with great reputation and success. In 1820, he withdrew from his public duties; and is now living in retirement, at Bushey, near Watford, in Hertfordshire.

Three names next occur in the list, with which the writer has been furnished, worthy to be respectfully noticed among the Stanmorian scholars. The first is that of JOHN WRIGHT, whom Dr. Parr designates as "his learned and highly-esteemed pupil," and who is the author of a volume of Latin poetry; the second, that of WILLIAM CUNINGHAME, now of Enterkine, in North Britain, and the author of a work entitled the "Principles of the Constitution of Government;" and the third, that of ADAM ASKEW, son of the celebrated Dr. Askew; to whom, as one of his earliest and best friends and patrons, Dr. Parr ever felt and acknowledged the most important obligations.

The catalogue of distinguished Stanmorian names is not yet closed. The following still remain to be added—alas! that the whole addition should be in the melancholy form of an obituary! THOMAS CHARLES FOUNTAYNE, son of the Dean of York, who died, whilst pursuing his studies at Cambridge—GEORGE DOWNING, afterwards a conveyancer of eminence in London, who died from over-exertion, in discharging his duty as one of the *Light-Horse Volunteers*—RICHARD BIRCH, who held an honourable post at Bengal, where he died, a victim to the climate—THOMAS NORBURY KIRBY, afterwards president of the council in his native island of Antigua; where he died full of honours,

but not full of days—and DANIEL BARWELL, who, returning home from India, where he had acquired an ample fortune, was wrecked off the coast of Zealand; when, swimming with a valuable bulse of diamonds, his only remaining treasure, firmly grasped in the one hand, and stemming the waves with the other, he had nearly reached the shore; but being almost exhausted, he called for help to a Dutchman, who instantly rushed into the water, received from his out-stretched hand the diamonds, and then left him, unaided, to perish in the sea!

CHAPTER XXIII.

Biographical notices of some of the more distinguished scholars of Norwich School—Headley—Tweddell—Monro—C. J. Chapman — Maltby — Howes — Goddard — B. Chapman—Trafford Southwell—Sutcliffe, &c.

Of the pupils of Dr. Parr at Norwich, who afterwards rose to honourable distinction in the literary world, tenderly respectful is the mention due, in the first place, to the name of a young and an accomplished scholar—the late Henry Headley—in whom strength of understanding, refinement of taste, extended and various knowledge, combined with amiable and virtuous dispositions, and with correct and dignified conduct, to form a character, of which the intellectual and the moral excellence admirably supported and adorned each other.

His father, an intelligent clergyman, the faithful pastor of a retired village, who discerned the superiority of his son's talents, sent him, at an early age, to Norwich School. Here he became a good, if not a great scholar; and hence, with a mind inspired with the love, and enriched with the stores of literature, he removed to Oxford. He entered of Trinity College; and regularly proceeded to his degree of A. B. Young as he was, he soon appeared as an author; and he had no cause, in the many pages which he wrote, to implore, in consideration of his youth, the indulgence of his

readers. Even his first productions would stand the test of critical examination; and if such he was, in his youthful bloom, what would he not have been in the full maturity of age?

He was a contributor to a periodical work, on the plan of the Spectator, entitled, "Olla Podrida." For several years he was a correspondent of the Gentleman's Magazine; and gained much applause by an elegant volume of original poetry. But his fame chiefly depends upon his two volumes of "Select Beauties of Ancient English Poetry, with Remarks." By these selections, he has opened to his countrymen a source of pleasing gratification, in the unaffected simplicity and the tender pathos of some of their earliest bards; and, in his own remarks, he has every where exhibited proofs of a pure taste and a discriminatory judgment. The first of his admired works he published, when he had just entered his twentieth year; and before he had completed his twenty-third, he was no more!—a short life, if estimated by the number of its days; but not so, if measured by progress in mental improvement and literary honour. "Quantum ad gloriam longissimum ævum peregit."

He formed an attachment to a lady, in which his hopes were disappointed; and he afterwards married very unhappily. Whilst grief, from this twofold source, preyed upon his mind, he was attacked by pulmonary disease, to which he was constitutionally disposed. All the symptoms of a rapid decline soon appeared, and he was advised to try the effect of a warmer climate. He went abroad with the usual hope, and returned with the usual

disappointment. His last illness was long and distressing; but he passed through the period of suffering, and closed it with a happy tenor of mind—desirous of life, yet not fearful of death. At length the deciding moment came; and with meek submission of his own to a higher will, he resigned his mortal existence, November 15, 1788.

His memory has been fragrantly embalmed by the muse of Mr. Bowles; and the following sketch of his character is feelingly drawn by the pen of Mr. Beloe:—"Here let a tribute of the tenderest affection and respect be paid to the memory of one of those 'bright gems,' whose lustre was too soon (alas! how soon!) obscured in 'the dark unfathomed caves' of death. He, who employs the pen, in delineating his character, knew him in his boyish days; witnessed the earliest dawn of his genius; viewed his progress with delight and astonishment; occasionally aided his literary labours; remarked, also, with no common anguish, the approach of that incurable malady, which finally and abruptly hurried him to the grave,"[1]

A name of no faint lustre next appears on the list of Dr. Parr's pupils, in that of the accomplished TWEDDELL.[2] He was born, June 1, 1769, at Threepwood, near Hexham, in Northumberland; and was educated under the tuition, first of the Rev. Matthew Raine, at Hartforth School, in the

[1] Sexagenarian, vol. i. p. 172.

[2] Pause on the tomb of him who sleeps within:
Fancy's fond hope, and Learning's favourite child,
Accomplished Tweddell! &c.
Greece, a Poem by Wm. Haygarth, Esq.

North Riding of Yorkshire; and afterwards of Dr. Parr, as the writer supposes, at Norwich. The rich endowments of the mind, committed to his charge, were early discovered, and skilfully cultivated, by the first of these excellent preceptors; and his plans were pursued and completed, with no less skilful care, by the second. Perfected in all the preparatory learning of Greece and Rome, Mr. Tweddell went to Cambridge, and entered of Trinity College. Here academic honours gathered thick around him; and within the short period of four years, he gained seven university, and three college prizes! The compositions, in Greek, Latin, and English, thus marked with pre-eminence, by the literary judges of Cambridge, when afterwards published, with the title of "Prolusiones Juveniles," obtained the praises of all the eminent scholars, both of his own and of foreign countries. Leaving Cambridge, Mr. Tweddell entered himself a student of the Middle Temple; but soon relinquished the study of law for other pursuits, more agreeable to his wishes; and in the autumn of 1795, he set out on his foreign travels.

Having passed through several countries of Russia, Germany, and Switzerland, and visited some of the islands in the Archipelago, he arrived in Greece, and fixed his residence at Athens. Here, for four months, he was diligently occupied in exploring and in delineating, both with his pen and his pencil, the remains of art or science, to be found amidst its venerable ruins. It is impossible to look into the correspondence, published under the title of his "Remains," without seeing every

where displayed, the energies of a powerful and reflecting mind, united with the sympathies of a benevolent and feeling heart; exquisite purity of literary, accompanied with no less purity of moral taste; an ardour panting equally after intellectual and virtuous excellence; and an uncommon capacity at once for that close and concentrated attention, which draws knowledge from books, and for that quick and varied observation, which collects it from the survey of men and things. But the hopes, which so much high promise had excited, were doomed to be mournfully disappointed. Returning to Athens, from a tour in Northern Greece, Mr. Tweddell was seized with a fever, common in that climate, which, on the fourth day, terminated fatally. He died July 25, 1779, and was buried in the Temple of Theseus, now converted into a Christian church.[1] On a white marble stone, placed over his grave, is inscribed a "beautiful epitaph," written in Greek by the Rev. Robert Walpole, of Canon Abbey, near Norwich.[2] It was known that Mr. Tweddell had amassed large and valuable materials for publication; but, to the surprise and the regret of his friends and the public, all these disappeared, in a way, which has never yet been satisfactorily explained.

When intelligence of an event, so distressing to every lover of learning and the arts, first reached

[1] ——— Rest, loved youth,
In thine own Athens laid! Secure of fame
While worth and science win the world's applause.
Wrangham's "Holy Land," a prize Poem.

[2] See Tweddell's Remains, p. 14.

him, Dr. Parr was at Cambridge: and in a letter to a common friend, dated November 19, 1799, he thus gives utterance to the deep-felt sense of his own loss, and to his sympathy with the deeper sorrows of others.—"Oh! Mr. Losh, my heart sank down within me, when I read the melancholy tale in a provincial newspaper; and I was quite unable to fix my thoughts steadily to the subject; and to believe an event, which, if true, must blast so many of my fairest prospects, in that portion of existence, which is reserved for me."—"Soon after my arrival at Hatton, I will write a letter of consolation to the afflicted father. You may assure him, that no man ever esteemed his son more unfeignedly, ever respected him more deeply, ever loved him more fondly than myself. I cannot calculate my own loss: and in the sorrows of those, to whom he was so near, I sympathise with all my heart and all my soul."

An honourable name to be recorded among the pupils of Dr. Parr—though the writer is doubtful whether at Stanmore or at Norwich—is that of PEREGRINE DEALTRY, Esq. of Bradenham, near High Wycombe: of whom the following biographical Memoir was written by Dr. Parr himself:—

"He was the son of the late Dr. Dealtry of York, a physician highly esteemed by Boerhaave, to whom he had been pupil; and intimately acquainted with the late Mr. Mason, by whom his talents and virtues are recorded in a very elegant epitaph, which is engraven on Dr. Dealtry's monument in York Cathedral.

Mr. Dealtry was educated by the Rev. Dr.

Parr; and from the time of his leaving school to the very hour of his death, lived with him, upon terms of the most sincere regard and most unbounded confidence.

"This excellent man was at Ryde, in the Isle of Wight, at the time of his decease, on the morning of Thursday, September 1, 1814. He had complained of a slight indisposition, on the preceding evening; not of such a nature as to excite any serious concern in himself or his friends. But when his servant entered his chamber, on the following morning, he found him a corpse.

"Mr. Dealtry, who was usually mentioned among his numerous friends by the name of Perry Dealtry, was a gentleman of very amiable character. His manners were simple and unassuming, without the smallest foppery or parade. None of the varied lines of affectation, or of vanity, ever discoloured any part of his conduct. The good which he did, and he did much, was done without any view to publicity, or any of the common stimulants of ostentation. His mind had not been very laboriously cultivated; but he was far from being wanting in discrimination; and he possessed much sterling good sense, without any of the glitter of superior illumination. He never made any pretensions to literature; but in fact his knowledge was more extensive than it appeared to a casual observer; and his remarks often indicated sagacity, and reflection.

"He was a steady friend to civil and religious liberty; and in earlier life had mingled a good deal with men, whose politics were of a less sober

temperament than his own. Mr. Dealtry loved liberty, as a practical good; in the enjoyment of which all orders of the state had a common interest. He could think for himself, and had opinions of his own; but he never evinced any narrow-minded antipathy to persons, whose sentiments were opposite to those, which he espoused. He could bear and forbear; hence his company was uniformly acceptable. His fortune was ample; and he knew how to observe the right medium between parsimony and extravagance. There was one virtue in which he particularly excelled, and it is not of every day's occurrence in these times—this was hospitality. But he was not hospitable by fits, or for the occasional gratification of his own pride. His table, which was emblematical of his beneficent disposition, was never scantily supplied. There was always an abundance of viands, and of the best quality, without any profuseness or ostentation. No man was ever more happy to see his friends; no one entertained them, with more unfeigned cordiality. The stranger saw the good-humoured complacency of his host; and soon felt himself at home, in his house. In short, he was a man made up, not of showy ingredients, but of all the bland elements. The several good qualities, which constitute a gentle master, a kind neighbour, a warm friend, and a tender relative, were his in no ordinary degree. And the tears which will bedew his grave, are those which are the constant homage of the heart to a character of genuine worth."

Among the pupils of whom Dr. Parr often spoke

with much affectionate esteem, was the Rev. THOMAS MONRO, nephew of the late and cousin of the present eminent physician of that name;—a name, the honours of which he has himself well supported, though in a different profession, by his attainments and his virtues. "He was an admirable scholar," says Mr. Beloe, "and the delight of all who knew him."[1] After completing his course of study, under his learned preceptor at Norwich, he went to Oxford, and was admitted of Magdalen college. He greatly distinguished himself, whilst at Oxford, by the share which he took in the "Olla Podrida," a periodical work of considerable merit, before alluded to:[2] of which a second edition appeared in 1788. His coadjutors in that work were Bishop Horne, Mr. Greaves, author of the Spiritual Quixote, Mr. Headley, Mr. Kett, and some others. With the ardent love of literature, it may seem strange to tell, that he united an almost equally ardent love of fox-hunting. To this last circumstance he probably owed his introduction to the friendly notice of Lord Maynard: by whom he was presented to the valuable rectory of Eyton Magna in Essex. Here he constantly resided; intermingling with the duties of the sacred office, and those of private tuition, the pursuits of useful and elegant literature.

Besides the contributions to the "Olla Podrida," Mr. Monro is the author of the following works—"Essays on Various Subjects"—"Modern Britons"—"Spring in London"—and, in

[1] Sexagenarian, vol. i. p. 181. [2] See page 414.

conjunction with Mr. Beloe, he gave to the English public a "Translation of the Epistles of Alciphron;" an ancient writer, of whom little is known; but whose work Mr. Monro pronounces to be "the production of an elegant mind and a vigorous imagination."[1]

It is darkly and insidiously hinted, rather than fairly stated, by the "Sexagenarian,"[2] who was then Dr. Parr's assistant teacher at Norwich, that one of his pupils, in consequence of something in the treatment, which he received from his master, "at which his generous and manly mind revolted," suddenly disappeared from school. The insinuation, there is too much room to apprehend, was "set down in malice:" it is, at least, entirely unsupported by fact, if the following statement, given on the high authority of Dr. Butler, is to be believed:—"The boy's disappearance from school was owing to no previous cause of complaint whatever; but entirely to the persuasions of another, who was disposed to run away, and who wanted a companion. He soon returned; confessed his fault; was restored to his place without the slightest punishment; and ever afterwards proved himself a diligent, dutiful, and grateful pupil." This youth, seriously wrong only in this one act, grew up into the wise and the virtuous man, and subsequently became the amia-

[1] Another learned and sagacious critic seems to have estimated the merits of this work at a lower rate. "As an ancient writer, Alciphron deserves to be perused," says Dr. Jortin; "but whoever expects much entertainment, will be disappointed."

[2] Vol. i. p. 180.

ble and exemplary clergyman. He respected and loved his master, as long as he lived; and owed to him, through the whole course of life, many important obligations, which he always felt and acknowledged. It can be no discredit to his memory, to add the name of the Rev. Thomas Monro.

Another of Dr. Parr's much-esteemed pupils, and afterwards his friend and correspondent, was the late Rev. CHARLES JOHN CHAPMAN, B.D., who, for twelve years was the under minister, and for twenty-two years the upper minister of St. Peter's Mancroft in Norwich. Benevolent in his heart, and upright in his conduct, mild in his temper, and amiable in his manners, he obtained, and he deserved, the respect blended with the love of all those, with whom he associated, or to whom he was known.

Faithful in the discharge of his clerical duties, he entitled himself to the esteem and the gratitude of his parishioners; who testified the just sense they entertained of his merits, by the unanimous choice, which raised him from the lower to the higher station in their church. Besides pecuniary contributions, his beneficence took the nobler form of personal services, directed to the interest of all the great public charities, established in the ancient city of which he was a denizen. All these owe to him obligations, which cannot easily be estimated, and will not soon be forgotten.

After finishing his studies, under the care of his learned preceptor, whom he ever revered as his friend, as well as his tutor, he went to Cambridge, and was admitted a member of Corpus Christi

college. He took his degree of B.A. in 1789, and regularly proceeded M.A. and B.D. In 1792 he entered on the duties of his sacred office in Norwich; and to the good opinion of his fellow-townsmen he was indebted for the only preferment which he ever obtained. He died April 28, 1826, in the fifty-eighth year of his age.

On the list of Dr. Parr's pupils, a distinguished name next occurs in that of he Rev. EDWARD MALTBY—eminent as a scholar and as a divine; who has deservedly obtained high preferment in that church to which he belongs, and which he adorns. Of those, who have received the benefit of Dr. Parr's instructions, it would be difficult to name any one, who has reflected upon him greater honour; and it will not be thought surprising that the mutual attachment of such a tutor and such a pupil, should have ripened into a sincere friendship, and constituted the source of mutual happiness through the course of life. Their views on all the great subjects of literature, morals, and theology, and of civil and ecclesiastical polity, very nearly assimilated; and, in the same noble spirit of religious liberality, both alike participated. Honoured with a token of remembrance, he is characterised in the "Last Will" of Dr. Parr, "as his beloved pupil and friend, the very learned Dr. Maltby."

Of the valuable works, by which Dr. Maltby has already benefited the learned, and instructed the religious world, the principal are the following: A new edition, corrected and enlarged, of "Morell's Lexicon Græco-Prosodiacum"—"Illustra-

tions of the Truth of the Christian Religion"—"Sermons," in 2 vols. 8vo.

Of the first of these, Dr. Parr often spoke in terms of high approbation, as a work of profound erudition, and of laborious investigation; in all respects worthy of his pupil, and which would not have been unworthy of himself.—Of the second, Dr. Parr once conveyed his opinion to the writer in nearly the following words: "What! have not you read Maltby's Illustrations? Then get the book. You will be delighted with it. It is replete with sound learning, strong sense, and just reasoning. Its piety is pure, and its charity perfect. You will find your own friends treated, as they ought to be, with great respect, as good scholars and good Christians. Even the infidels are refuted, but never abused."—Of the "sermons," Dr. Parr considered the theology to be that of the English church, in its best times. There is in them, he said, no "evangelical mysticism"—no "methodistical jargon;" but all is pure Christianity, as it appeared to him, exhibited in all its beauty and all its energy. As compositions, he thought the style clear, vigorous, and impressive; though not often touched with pathos, yet always animated with the fervour of strong feeling, and with the eloquence of deep and solemn conviction. Upon the whole, it was his opinion, that the church has produced no sermons of superior, and few of equal, merit, since the days of Clarke, Sherlock, Jortin, and Balguy.

With the following short enumeration of some respectable names, which have come to the writer's

knowledge, the present account must close. The Rev. Francis Howes, author of a "Translation of Persius," and of a volume of "Poetical Translations from various Grecian and Roman writers;" Rev. B. Chapman; Rev. L. Robinson; Rev. — Hasnall, Rev. — Sutcliffe, Sigismund Trafford Southwell, William Dalrymple, Thomas Norgate, Philip M. Martineau, and John Pitchford, Esqrs. Most of these are mentioned in Dr. Parr's "Will," "as his excellent pupils and friends," to whom he bequeaths rings, "as a small token of his affectionate regard."

CHAPTER XXIV.

Biographical notices of some of the more distinguished of Dr. Parr's pupils at Hatton—Thomas Sheridan—Smitheman—Bartlam—Lord Tamworth—Wilder—Lord Foley—George A. Legge—P. and W. Gell—Dr. Davy, &c.

In the list of Dr. Parr's pupils at Hatton, brilliant is the name which first occurs in that of Thomas Sheridan, son of Richard Brinsley Sheridan, and of his first wife the celebrated Miss Linley. In the expression of his face he much resembled his beautiful mother; and from his father, he inherited his talents, his versatility of temper, and indolence of habit. Like his father, too, he was noted for his love of fun and frolic, much to the annoyance of all, with whom he associated, or near whom he resided. Even his venerable tutor was not spared; and many a merry tale is told of the pranks, which he played off against him. But he loved his master too well, seriously to disturb his peace, or to distress his feelings. There was, indeed, no malignity in his mischief; and for any material injury which might result from it to others, he was always eager to offer ample reparation.

On leaving Hatton—distinguished, it may be supposed, more for his wit than his learning—more for the endowments with which nature had gifted him, than for those attainments which are the

fruits of diligent application—after an interval of time, which seems not to have been well employed, he went to Cambridge. But here his stay was short. He soon entered into the army; and served as aide-de-camp to the Earl of Moira. Early in life he married a Scotch lady; and went, in the capacity of colonial paymaster, to the Cape of Good Hope. Here his house was the constant resort of jovial company; and by the brilliancy of his wit, and the powers of his conversation, he was the life of every party that met him, either at home or abroad. But the dreadful malady, of which the seeds were implanted in his constitution, too soon began to show its alarming progress; and after a short struggle he sunk into his grave, in the prime of manhood, leaving a widow and two children.

The next is a name ever endeared to the tender and mournful recollection of Dr. Parr—JOHN SMITHEMAN; who, whilst he was pursuing his studies at Hatton parsonage, was suddenly seized with a violent distemper, which, after a short illness, brought him to his grave in the bloom of youth, March 25, 1794. "He had made something more than common proficiency in literature," says Dr. Parr, in a short biographical memoir, "as will be readily admitted by those who are told that at the age of sixteen, he had read Juvenal and Persius, the orations of Æschines, and Demosthenes *de falsa Legatione* and *de Corona*, the tragedies of Sophocles, and the odes of Pindar; and, as it was the intention of his instructor to lead him through the *same* course of study, when his intellectual faculties were still more matured, he would have been qua-

lified to enter with advantage upon the more arduous pursuits of the university. To the greatest mildness of temper, and the most engaging suavity of manner, he joined a sound understanding and an honest heart. His life was unspotted with one vice; and his death, lamented as it is by his acquaintance, his friends, and his family, yet must be considered by the wise and the good, as an early and gentle wafting to immortality. The funeral was conducted with mournful solemnity. The pall was supported by a nobleman and five neighbouring gentlemen; and a sermon was preached on the occasion by the Rev. Mr. Morley. The tears of his comrades, his friends, and even the unlettered villagers, who attended the awful ceremony, were a more decisive and more honourable testimony to the virtues of this excellent young man, than the artificial and laboured language of panegyric."

Another name, deeply engraven in the fond and grateful remembrance of Dr. Parr, is that of JOHN BARTLAM; for whom he has recorded his esteem and his affection, in the following biographical memoir:—

"He was born at Alcester, Warwickshire, in July, 1770. His maternal ancestors were members of the Church of England; his paternal, down to his grandfather, belonged to the Church of Rome. His father, with a well-cultivated understanding and polished manners, was admitted to an early intimacy with the late Marquis of Hertford; by whose kindness he was first appointed to a military, and afterwards to a civil employment. While he was pursuing his favourite amusement of fishing,

in an arm of the sea near Orford in Suffolk, the boat was suddenly overset, and he was drowned, in the sight of his villa, leaving behind him a wife and three sons.

"After the decease of her beloved husband, Mrs. Bartlam fixed her abode at Alcester; where she received many courteous attentions, and many important services from the noble family at Ragley. Thomas, the eldest son, after a short stay, as colleger, at Eton, was removed to Rugby school; where his brothers, Robert and John, had been placed, under the care of the late Dr. James, who had meritoriously introduced the Eton plan of instruction; and thus laid the foundations of all the celebrity which that seminary afterwards acquired, and now deservedly retains. In the winter of 1786, he had the misfortune to be in the number of those boys who, in consequence of disobedience, were sent away.

"Hearing that his case was accompanied with many circumstances of mitigation, Dr. Parr made some inquiries into his general character; and finding that he was a good scholar, and had stood high in the esteem of his master, the Doctor applied for permission to take him as a pupil. The request was granted; and Mr. Bartlam came to Hatton, where he had comfortable lodgings in the village, and received the same instruction that was given to the other pupils of Dr. Parr. His application there was diligent; his classical learning was considerable; and his good behaviour and good nature so endeared him to the Doctor, as to produce a friendship, which continued to the end of his life.

"Mr. B. entered as commensalis of Merton college, May 16, 1789; was elected portionist, April 26, 1790; took the degree of B.A. February 13, 1793; gained the Chancellor's prize for the English essay, 1794; was elected Fellow of Merton, August 3, 1795; took the degree of M.A., May 25, 1796; was pro-proctor, 1805; and, in the absence of the senior proctor, who was confined by illness, Mr. Bartlam delivered a very elegant speech in Latin.

"In the year 1797, Mr. Bartlam was presented to the perpetual curacy of Tetenhall, Staffordshire, by Sir John Wrottesley; and ten years after he resigned it, when the brother of Sir John was of of proper age to be his successor. In January, 1800, he was presented to the vicarage of Beoley, in Worcestershire, by Mr. Holmes, and to the curacy of Studley, by Mr. Knight of Barrels, in Warwickshire. October the 1st, 1811, he was presented, by the warden and fellows of Merton College, Oxford, to the vicarage of Ponteland, in Northumberland.

"When his attention was called to business by a sense of duty, he was acute without artifice, and active without selfishness. While he filled the office of bursar, in Merton college, he increased the revenues of the society, by judicious improvements in the method of letting leases; and, while incumbent of Studley, he exerted himself strenuously and successfully in founding a parochial school. At Hatton, he was often employed by Dr. Parr as an amanuensis; and by these means he not only increased his stock of know-

ledge, but acquired a copious, correct, and often beautiful style in the English tongue. His letters to numerous correspondents, and his more elaborate writings for the pulpit, abound with proofs of his erudition and his ingenuity.

"Bartlam's perception of beauties, in prose and verse, was quick and lively; his memory was retentive; his flow of words, both in writing and speaking, was ready and copious; and his delivery, in addressing either an enlightened or promiscuous audience, was distinct, without ostentatious precision; animated without noisy vehemence, or serious without "austere sanctimony."[1] Hence his talents and his literary attainments procured for him the honourable distinction—"laudari a laudatis viris;"[2] and among them may be classed Dr. Cornwall, the venerable Bishop of Worcester; Lord Holland; Sir Charles Monk; the late Dr. Charles Burney; his excellent son, now living; Mr. Nichols, the intelligent and well-known conductor of the Gentleman's Magazine; Mr. E. H. Barker, the editor of Henry Stephens' Thesaurus; Mr. Archdeacon Butler, the editor of Æschylus; Dr. Edward Maltby, the editor of Morrel's Thesaurus; Dr. Symmons, the ingenious biographer of Milton, and translator of Virgil; his son, John Symmons, who, like Richard Porson, is a prodigy in extensive reading, never-failing memory, and skilful application; the eloquent and philosophical Robert Fellowes; the sagacious and learned Wm.

[1] Vid. Nævius in Hectore, and Cicero, lib. vi. Familiar. Epist. 12.

[2] Vide Shakspeare.

Lowndes, of Gray's Inn; the very learned Samuel Blomfield, who has long been preparing an edition of Thucydides; the celebrated Mr. Crowe, public orator at Oxford; and that most profound scholar and exemplary Christian, Dr. Martin Routh, president of Magdalen College."

"Such are the excellent contemporaries, by whom John Bartlam was deservedly respected for his talents. It is, however, to be lamented, that the luxuries of taste, which were always within his reach, decoyed him from the toil of study; and that a consciousness of ability to gain more knowledge, soothed him into content with that, which he had already gained. In his political and religious creeds, he was much influenced by the precepts and the example of his instructor. Shunning all extravagant and visionary notions about government, he was a steady advocate for constitutional liberty; and by the natural ardour and benevolence of his mind, he was led to be a zealous champion in the sacred cause of toleration. Wheresoever he discerned intellectual and moral excellence, his head and his heart led him to do homage to the possessors; nor did he stop to inquire whether they were Non-Episcopalians or Episcopalians, Homousians or Unitarians, Lutherans or Calvinists, Protestants or Romanists. At the same time, he was most sincerely, and even affectionately attached to the interests and honour of the Established Church. By the advice, and according to the practice of his preceptor, he weighed attentively and impartially all argumentative discussions upon the merits of that church

in doctrine or discipline; but his indignation kindled, when those doctrines or that discipline were assailed by vulgar raillery, or sectarian virulence. In the discharge of his pastoral duties, he was most exemplary. He was ever ready to relieve the wants of his parishioners, to heal their disputes, to enlighten their understandings, and encourage their virtues. Perhaps few human beings have passed from the cradle to the grave with less annoyance from the soreness of vanity, the restlessness of ambition, or the corrosions of envy. Unlike Carazan,[1] "who was known to every man; but by no man saluted." Bartlam, whether going to the sanctuary or the banquet, was greeted with a smile on every countenance; and every voice of the poor, as he passed onward, was raised, in supplication for his health and his happiness. Long, indeed, will he be remembered with esteem, affection, and gratitude, by the inhabitants of Alcester, Studley, Beoley, and many neighbouring parishes."

"From the late Marquis of Hertford he received occasional acts of courtesy; and there is reason to believe that he would have been honoured with patronage from the present Marquis, who discerned clearly, and estimated justly, his solid merit, as a man of letters, as a gentleman, and an enlightened, faithful teacher of religion. The sweetness of his temper, and the vivacity of his conversation, procured for him many well-wishers, and many admirers, in the higher classes of society. Bartlam, in his ordinary intercourse with the world,

[1] Vide the Adventurer, No. 132.

was unaffecting, unassuming, undesigning; and, in domestic life, he often recalled to the mind of the observer a beautiful passage in Horace,

> Vivet extento Proculeius ævo,
> Notus in fratres animi paterni.[1]

"To his surviving brother, the precentor of Exeter, and to his preceptor and guide, Dr. Parr, the loss of a companion so amiable and a friend so faithful is irreparable.

"This excellent man died in London of an apoplexy, Thursday, February 27. He was interred in the church of Alcester, on Friday, the 7th of March, in the same vault with his late worthy brother, Robert. His funeral was conducted with great solemnity; and his remains were accompanied to the grave by his brother, the precentor of Exeter, by the Hon. Mr. Eardley, by the Rev. Dr. Vaughan of Merton, by Dr. Parr, by Dr. John Johnstone, and by many respectable gentlemen and clergymen in the neighbourhood of Alcester."

In the course of the same year, Dr. Parr had to lament the loss of two of his much-esteemed friends and pupils, who had pursued their studies nearly at the same time, at Hatton. The one was Lord Viscount Tamworth, eldest son of Earl Ferrers, who died in the month of June, 1824. The other was Sir Francis John Wilder, Knt., who, in three successive parliaments, was chosen representative for the borough of Arundel. Early in life he entered into the army; and passed through the

[1] Lib. ii. Od. 2.

various gradations of rank, till, in 1821, he was promoted to that of lieutenant-general. He died at the Manor House, Binfield, in Berkshire, January 23, 1824.

Two names of noble families are next to be recorded in the number of Dr. Parr's pupils at Hatton. One, that of THOMAS LORD FOLEY; and the other, that of the Hon. and Rev. ARCHDEACON LEGGE, of whom Dr. Parr thus speaks: "as my friend, as a well-bred gentleman, and a pupil, well-informed ecclesiastic, he is entitled to my warmest regards."

Honourable mention is due to the names of PHILIP GELL, Esq., a few years ago high-sheriff for the county of Derby; and of his brother, Sir WILLIAM GELL, who is well known to the public as the chamberlain to her late Majesty, Queen Caroline, in her travels abroad, and as her faithful adherent during her cruel persecutions at home. Furnished with all the stores of classical and elegant literature, he went to Cambridge, and became a member of Jesus College, and afterwards a fellow of Emanuel College. Stimulated by a rational and dignified curiosity, much to be commended in the young and the wealthy, he set out, in 1802, on his foreign travels; and particularly devoted his attention to the investigation of the classic ground of Phrygia Minor. The work, which he afterwards presented to the literary world, entitled "The Topography of Troy and its vicinity, illustrated by Drawings and Descriptions," is most splendid and elegant. It is said that the outlines of the views and the descriptions

are minutely correct, and that the general resemblance to the places and the objects represented is exact and striking.[1]

Among the more distinguished names of Hatton scholars, the following remain to be added:—Dr. Davy, master of Caius College, Cambridge—the Rev. William Philips, of Ealing, Hants—the Rev. Samuel Hemming, of Drayton, Warwickshire—Dr. Perkins—Robert J. West, of Alscote, Esq.—George Newnham Collingwood, of Moor-House, Hawkhurst, Kent, Esq.—Hon. William Spencer, author of Leonora, and other works of fancy—Richard Parry, Esq. of London—Henry Oddie, Esq.—Francis Hargrave, Esq.

[1] "The 'Remains of Troy' were given me by my very ingenious pupil, Sir William Gell; and the book is in all respects worthy of his acuteness, erudition, and taste. S. P."—*Bibl. Parr.* p. 347.

CHAPTER XXV.

Various characters written by Dr. Parr—Hooker—Meric Casaubon—Bentley—Edwards—Helvetius—Mandeville and Rousseau—Three furred manslayers—Jortin—Leland—Homer—Lunn.

HOOKER.—The names which learned men bear for any length of time, are usually well founded. If Duns Scotus was justly called "the most subtle doctor," Roger Bacon "the wonderful," Bonaventure "the seraphic," Aquinas "the universal and evangelical," surely Hooker has, with equal, if not superior justice, obtained the name of "the judicious." Bishop Lowth, in the preface to his English Grammar, has bestowed the highest praise upon the purity of Hooker's style. Bishop Warburton, in his book on the Alliance between the Church and State, often quotes him, and calls him "the excellent, the admirable, the best good man of our order."[1]

MERIC CASAUBON entered at Christ Church: he soon became a student there; he took both his degrees in arts; he published several useful works in literature and theology; he was preferred by Archbishop Laud; he was created doctor in divinity by the order of Charles I. Though deprived of his livings, he refused to accept any

[1] Spital Sermon, p. 63.

employment under Cromwell; when an immediate present of nearly four hundred pounds, an annual pension of three hundred pounds, and the valuable books of his father, which had been purchased by James I., and then deposited in the royal library, were proffered to him at different times. He recovered his ecclesiastical preferment, after the Restoration; he lived prosperously, and studied diligently, till he had reached his seventy-second year; and by his learning, affability, charity, and piety, he proved himself worthy of all the attentions which had been shown to him, by the parent who loved him, the university which had educated him, and the princes who had succoured him. [1]

Bentley.—The memory of Bentley has ultimately triumphed over the attacks of his enemies, and his mistakes are found to be light in the balance, when weighed against his numerous, his splendid, and matchless discoveries. He has not much to fear, even from such rivals in literary fame as Cunningham, Baxter, and Dawes. He deserved to obtain, and he has obtained, the honourable suffrages of kindred spirits—a Lennep, a Ruhnken, a Hemsterhuis, and a Porson. In fine, he was one of those rare and exalted personages, who, whether right or wrong in detached instances, always excite attention, and reward it—always inform, where they do not convince—always send away their readers with enlarged knowledge, with animated curiosity, and with

[1] Spital Sermon, Notes, p. 119.

wholesome exercise to those habits of thinking, which enable them, upon maturer reflection and after more extensive inquiry, to discern and avoid the errors of their illustrious guide.[1]

EDWARDS.—About eighteen years ago I read Mr. Edwards' "Enquiry into the modern prevailing Notions of the Freedom of Will," &c.; and I afterwards lent it to a learned friend, whom it completely detached from the common opinions, or, perhaps, I should rather say, from the *popular language* of men, upon a subject over which the *ferrum* λογομαχίας has been, and hereafter will be drawn, again and again. Charmed as I was with the metaphysical acuteness and the fervent piety of the writer, I became very desirous to read his Dissertations "Concerning the end for which God created the World, and the Nature of true Virtue." I met with them about the year 1790; and I found in them the same romantic imagination, the same keen discernment, the same logical subtilty, and the same unextinguishable ardour. Mr. Edwards is a writer who exercises our minds, even where he does not satisfy them; who interests us, where he does not persuade; who instructs and improves us, where he does not ultimately convince.[2]

HELVETIUS.—Doubtless, his perspicuity, his vivacity, his facility in gliding through the mazes of metaphysics, and his unrelenting hostility against

[1] Critique on the Variorum Horace, in the British Critic, 1794, p. 423.

[2] Spital Sermon, Notes, p. 76.

the usurpations, of what he calls, "prejudice," will always secure him a numerous class of readers. The chief faults which I observe in his writings, as compositions, are, a looseness of arrangement, which sometimes slackens the attention, and sometimes bewilders the judgment of his readers; a fondness for multiplying narratives, which frequently interrupts the continuity of his reasoning; and a wantonness in scattering witticisms, which are often not well suited to the importance of his subjects. In his work upon education, however, he has completely refuted the captivating, but most pernicious paradoxes of Rousseau: and to his "Essay on the Mind," though deeply tinged with hatred of priesthood, and lavishly decked with trappings of infidelity, I cannot refuse the praise of brilliant genius, and of benevolence, which, however romantic and ill-directed, I dare not pronounce insincere.

MANDEVILLE AND ROUSSEAU. In Mandeville there is but little room for praise: he has a shrewdness and he has vivacity; but his shrewdness degenerates into sophistry, and his vivacity into petulance. His eye is fixedly bent on the darker parts of human character. He seems to take a malignant pleasure in dragging to light what prudence and candour would induce us to conceal; and by the horrid features of exaggeration, in which he paints the vices of his species, he produces a sickness of temper, a secret and restless spirit of incredulity, when for a moment he *twists* our attention to a contemplation of their virtues.

But in Rousseau there are brighter talents and more amiable qualities. He was himself benevolent; and, upon the minds of others, he inculcated that benevolence, which he loved. He admired virtue in some of her most noble forms; and has displayed her with a splendour, which enraptures the imagination, and warms the heart. Dangerous as I think the tendency of his general system, I am not totally destitute of taste to discern, of sensibility to feel, and of justice to acknowledge, his moral and his intellectual excellencies. But these excellencies may stamp an unjust and fatal authority upon his errors. As an inquirer therefore after truth, and as a friend to religion, I cannot applaud the one without lamenting the other. Fictitious representations of what is praiseworthy are useful, I confess, for preparing the mind of man to act in real life. Yet fiction itself has boundaries, which sound and sober sense has a right to prescribe, but which the acuteness of feeling, and the vigour of fancy, in lieu of genius, are apt to overleap. After repeated—after serious, I am sure, and, I hope, after impartial perusal of his celebrated work, I think the scenes romantic, and the tendency on the whole very pernicious, in the mixed condition of the world, and amidst the mixed characters of those, who form the mass of mankind. The readers, who cannot discriminate, will assuredly be misled; and when admiration overpowers the judgment in persons of a better class, the inclination and the power to discriminate are too often lost. Many of the circumstances which he has supposed will rarely exist; and in

those which do exist, his representation of them will flatter the vain, misguide the unwary, and perplex even the virtuous.[1]

THREE CHARACTERS, evidently intended for three late judges, whom Dr. Parr entitled the THREE FURRED MANSLAYERS.

With learning, taste, and genius, which adorned the head, but improved not the heart, one of them was a sober, subtle, inexorable interpreter and enforcer of sanguinary statutes. With a ready memory, keen penetration, barren fancy, vulgar manners, and infuriate passion, another indulged himself in the gibberish of a canting fanatic, and the ravings of an angry scold, before trembling criminals. With sagacity enough to make the worse appear the better cause to superficial hearers, and with hardihood enough not to express much concern for the bodies of men, or their souls, the third carried about him an air, sometimes of wanton dispatch, and sometimes of savage exultation, when he immolated hecatombs at the altar of public justice. Armed with "giant strength," and accustomed to use it "like a giant," these protectors of our purses transferred to thievery that severity, which the court of Areopagus employed only against cut-throats, and they did so where judges were not bound by a peculiar, direct, and sacred oath, adapted to the *peculiar character of the tribunal*, and where offenders had not the chance, as among the Athenians, of a more favourable issue from appeals to Thesmothetæ; nor that privilege of

[1] Discourse on Education, p.

going before trial into voluntary exile, which, on the first institution of this court, had been granted to them by legislators, who, εἴθ' ἥρωες ἦσαν εἴ τε θεοὶ οὐκ ἐπέθεντο τοῖς ἀτιχήμασιν, ἀλλ' ἀνθρωπίνως ἐπεκούφισαν, εἰς ὅσον εἶχε καλῶς, τὰς συμφοράς.

If a Βῶμος Ἐλέου, like that at Athens, had been placed in the avenue to our English courts, these δικασπόλοι ἀνδρὲς would have differed from each other in their outward demeanour, and yet would have remained equally guilty of "bearing the sword in vain." Elaphocardius, upon approaching the hallowed spot, might have paused for a second, winced under a slight stroke of rebuke from the monitor within, and quietly sneaked by on the other side. Cardamoglyphus would have wrung his hands, lifted up his eyes to heaven, implored forgiveness to himself as a miserable sinner, and before sunset would have boasted of "not being as other men are," regraters, sabbath-breakers, libertines, and more especially, as that execrable criminal who stood before him at the bar. But the steps of Cynopes would not have been turned aside to the right hand or to the left; his eye would have darted upon the emblems of the altar with a glare of fierce disdain; he would negligently have swept the base of it with the skirts of his robe; he would have laughed inwardly at the qualms of one of his compeers, and scoffed without disguise at the mummeries of the other. Happily these arbiters of life and death are now no more; they have left an example not very likely to be imitated by their venerable successors; and my hope is, that the mercy which they showed not to

others in this world, may, in another world, be shown to them.[1]

JORTIN.—As to Jortin, whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors, to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry. He was ingenious, without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism; and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart, which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine and most correct, he united the artless and amiable negligence of a schoolboy. Wit without ill-nature, and sense without effort, he could, at will, scatter upon every subject; and in every book, the writer presents us with a near and distinct view of the real man. His style, though inartificial, is sometimes elevated; though familiar, it is never mean; and though employed upon various topics of theology, ethics, and criticism, it is not arrayed in any delusive resemblance, either of solemnity, from fanatical cant; of profoundness, from scholastic jargon; of precision, from the crabbed formalities of cloudy philologists; or of refinement, from the technical babble of frivolous connoisseurs.

At the shadowy and fleeting reputation, which

[1] Characters of Fox, Notes, p. 344.

is sometimes gained by the petty frolics of literary vanity, or the mischievous struggles of controversial rage, Jortin never grasped. Truth, which some men are ambitious of seizing by surprise in the trackless and dark recess, he was content to overtake in the broad and beaten path: and in pursuit of it, if he does not excite our astonishment by the rapidity of his strides, he, at least, secures our confidence by the firmness of his step. To the examination of positions advanced by other men, he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures, as infallible and irresistible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could support his more serious opinions, without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon: more than this—he could relinquish or correct them with the calm and steady dignity of a writer, who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dulness, and too much candour to insult, where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he yet was exempt from those fickle humours, those rankling jealousies, and that restless waywardness, which men of the brightest talents are too prone to indulge. He carried with him into every station into which he was placed, and every subject which he explored, a solid

greatness of soul, which could spare an inferior, though in the offensive form of an adversary, and endure an equal with, or without, the sacred name of friend. The importance of commendation, as well to him who bestows, as to him who claims it, he estimated not only with justice, but with delicacy, and therefore, he neither wantonly lavished it, nor withheld it austerely. But invective he neither provoked nor feared; and, as to the severities of contempt, he reserved them for occasions where alone they *could* be employed with propriety, and where, by *himself*, they always *were* employed with effect—for the chastisement of arrogant dunces, of censorious sciolists, of intolerant bigots in every sect, and unprincipled impostors in every profession. Distinguished in various forms of literary composition, engaged in various duties of his ecclesiastical profession, and blessed with a long and honourable life, he nobly exemplified that rare and illustrious virtue of charity, which Leland, in his reply to the Letter-writer, thus eloquently describes:—"Charity never misrepresents; never ascribes obnoxious principles or mistaken opinions to an opponent, which he himself disavows; is not so earnest in refuting, as to fancy positions never asserted, and to extend its censure to opinions, which WILL PERHAPS be delivered. Charity is utterly averse to sneering, that most despicable species of ridicule; that most detestable subterfuge of an impotent objector. Charity never supposes, that all sense and knowledge are confined to a particular circle, to a district, or to a country. Charity never condemns

and embraces principles in the same breath; never *professes* to confute, what it acknowledges to be great; never presumes to bear down an adversary with confident assertions. Charity does not call dissent insolence, or the want of implicit submission a want of common respect.[1]

LELAND.—Of Leland my opinion is not, like the Letter-writer's, founded upon hearsay evidence, nor is it determined solely by the great authority of Dr. Johnson, who always mentioned Dr. Leland with cordial regard and marked respect. It might, perhaps, be invidious for me to hazard a favourable decision upon his "History of Ireland," because the merits of that work have been disputed by critics, some of whom are, I think, warped in their judgment by literary, others, by national, and more, I have reason to believe, by personal prejudices. But I may with confidence appeal to his writings, which have long contributed to public amusement, and have often been honoured by public approbation—to the "Life of Philip," and to the translation of Demosthenes, which the Letter-writer professes to have *not* read: to the judicious "Dissertation upon Eloquence," which the Letter-writer did vouchsafe to read, before he answered it: to the spirited defence of that Dissertation, which the Letter-writer *probably* has read, but never *attempted* to answer. The "Life of Philip" contains many curious researches into the principles of government established amongst the leading states of Greece:

[1] Tracts by Warburton and a Warburtonian, p. 194.

many sagacious remarks on their intestine discords: many exact descriptions of their most celebrated characters, together with an extensive and correct view of those subtle intrigues, and those ambitious prospects, by which Philip, at a favourable crisis, gradually obtained an unexampled and fatal mastery over the Grecian republics. In the translation of Demosthenes, Leland unites the man of taste with the man of learning, and shows himself to have possessed not only a competent knowledge of the Greek language, but that clearness in his own conceptions, and that animation in his feelings, which enabled him to catch the real meaning, and to preserve the genuine spirit, of the most perfect orator Athens ever produced. Through the Dissertation upon Eloquence, and the Defence of it, we see great accuracy of erudition, great perspicuity and strength of style, and, above all, a stoutness of judgment, which in traversing the open and spacious walks of literature, disdained to be led captive, either by the sorceries of a self-deluded visionary, or the decrees of a self-created despot.[1]

Henry Homer was born in 1751, and was the eldest of seventeen children. His father, the Rev. Henry Homer, was rector of Willoughby, in Warwickshire. He was sent at the age of seven to Rugby School; and became, at the end of seven years, the head boy of sixty. The celebrity of that school, then under the care of the Rev. Mr. Burrows, was not so great, nor the plan of education pursued in it so elegant and compre-

[1] Tracts by Warburton and a Warburtonian, p. 193.

hensive, as we have seen them, under the auspices of the very learned Dr. James. Yet Mr. Burrows possessed, as I am told, very sound understanding, and a very respectable share of erudition: the progress which Mr. Homer made under him was such as to do credit to the abilities of the teacher, and the diligence of the scholar. From Rugby, Mr. Homer was removed to Birmingham School, where he remained three years more, under the care of the Rev. Mr. Brailsford, of whose talents, as an instructor, I cannot speak with precision. But of Mr. Price, his successor, I am warranted in saying that he is a man of very refined taste, and of learning more than common. As Mr. Homer had been the head boy of Rugby School, and as he continued three years at Birmingham, we may presume that he was, for that time, employed in reading some of the best classical authors.

"In November 1768, Mr. Homer was admitted of Emanuel College, Cambridge, under Dr. Farmer; and, in that college, I saw him, at a very early period of his academical life. The pleasantry and good sense diffused through his conversation, and perhaps the singularity of his name, attracted my attention; and produced an acquaintance, which soon grew into friendship. I will hazard the imputation of arrogance for saying that new incitements were given to his industry, and new prospects opened to his curiosity, by my well-meant advice. Mr. Homer proceeded regularly to his Bachelor's degree in 1773, to his Master's in 1776, to his Bachelor's in Divinity in 1783. He had lived in Warwickshire, about three years before he became a

fellow; and returned to the university soon after his election. He then resided much at Cambridge; where his mind was neither dissipated by pleasure, nor relaxed by idleness. He frequently visited the public library; and was well acquainted with the history, or contents, of many curious books, which are noticed only by scholars. Of the Greek language, he was by no means ignorant; though he did not profess to be critically skilled in it. He had read many of the Latin classical authors. About orthography he was very exact. He was not a stranger to many niceties, in the structure of the Latin tongue. He had turned his attention to several philological books of great utility and high reputation. He was well versed in the notes, subjoined to some of the best editions of various authors; and of his general erudition, the reader will form no unfavourable opinion, by looking at a catalogue of the works, in which he was engaged." —"Mr. Homer knew how to adapt docility and firmness to different occasions. His friends he never teased, by impotent cavils and futile inquiries. He never attempted to show off his own powers, in that frivolous jargon, or that oracular solemnity, which I have now and then observed in persons, who prated yesterday, as they prate to-day, and will prate to-morrow, about subjects, which they do not understand. Such is my opinion of Mr. Henry Homer. He, to my knowledge, had fed on the dainties that are bred in a book. He had eaten paper, as it were, and drunk ink. His intellect was replenished.

"As the merits of Mr. Homer stand at this

moment in full view before my mind, I will turn my attention towards some points in Mr. Homer's conduct which have ever fixed him in my esteem; and which, in the judgment of all good men, will do honour to his independence and integrity.

"Mr. Homer, in consequence of some religious scruples, refused to take priest's orders; when, by the statutes of the founder he was required to take them, in order to preserve the rank he had attained in college. From a senior fellow he became a junior; and after various negotiations his fellowship was declared vacant, on the 20th June, 1788. The first intelligence I had of this affair, was sent me by a common friend; and, sure I am, no man living could have been more surprised and afflicted than I was, upon receiving it. I wrote to Mr. Homer several letters of sympathy and counsel. I asked about the unknown cause—I deprecated the probable consequence, but to no purpose—for his answers were short and sharp; evidently intended to check inquiry and to avert expostulation. When I afterwards saw him in London, I twice resumed the subject; and spoke with that mixture of delicacy and earnestness, which was adapted to the difficulties of his situation, and the exquisiteness of his feelings. Twice he repelled and silenced me, by declaring that his conduct was the result of long and serious deliberation; that his mind was made up to all possible inconveniences; and that the interposition of his friends would answer no other purpose, but that of irritation.

"Knowing that enlightened and amiable men

are sometimes hurried into rigorous proceedings by their political zeal; I for a long—yes—a very long time—had painful doubts, whether Mr. Homer had been perfectly well used. But after strict and repeated inquiry, I was convinced, thoroughly convinced, that my friend had met with fair, and, from some quarters, most indulgent treatment; and that, in a case so very notorious, the statutes left no power of mitigation whatever, in the hands either of the fellows or the master. Mr. Homer persisted in obeying the dictates of his conscience; and the members of the college were compelled to act under the direction of their statutes, and by the force of their oaths.

"Though I collected from the general conversation of Mr. Homer that he was not adverse to a partial and temperate reform of the Church of England; yet, in no one moment of the most private and confidential intercourse, did he open to me his doubts, upon any particular subject of doctrine. When I was talking to him about the events, which had recently passed in college, he, for the first time, told me, that, many years before, he stood aloof from some preferment, which, in all probability, was within his reach; and that he had taken an unalterable resolution of not accepting any living, either from private patrons, or from any academical society. The reasons, upon which that resolution was founded, he did not reveal to me: nor did I think myself authorised to investigate them. But I ever have honoured, and ever shall honour, so much moderation, mixed with so much firmness. He never indulged himself in pouring

forth vague and trite declamation, against the real or supposed errors of churchmen. He never let loose contemptuous and bitter reproaches against those, who might differ from him, upon speculative and controversial topics of theology. He remained a quiet, and, I doubt not, a sincere conformist within the pale of the establishment, after renouncing all share of its profits, and all chance of its honours. On this rare and happy union of integrity and delicacy, panegyric were useless. They who read of his conduct will approve of it; and, among those who approve, some wise and virtuous men may be found, whom his example may encourage to imitate. In praising Mr. Homer, I mean not to censure some enlightened and worthy contemporaries, who, from motives equally pure, may not have pursued the same measures. The propriety of continuing in the church, as he continued, will depend upon personal circumstances, which will be different, with different men, and upon general principles, about which the best scholars and the best Christians of this age are not wholly agreed.

"From the quickness of Mr. Homer's temper, and perhaps of my own, we now and then wrangled, in our conversation, and in our letters. But the effects of these little altercations were temporary: and I feel the very highest and purest satisfaction in being able to affirm that, from the commencement of my acquaintance with him, to the very latest hour of his life, we never had one serious dispute—one difference which sent us, with throbbing bosoms, to a restless pillow, for

one night; or darkened our countenances with one frown, upon the succeeding day. Many and great were his exertions, in compliance with my requests, and for the management of my concerns. Many, too, are the thanks, which I returned to him; and many the services, which I endeavoured to render him.

"Mr. Homer, in his last illness, which took place early in 1791, had been for three or four weeks with his father in Warwickshire, before I knew that he was ill. But the very day after the evening, in which the intelligence reached me, I sent a special messenger, with a letter full of anxious and affectionate inquiry; and I received an answer, which I clasped to my bosom; and which I, at this moment, keep deposited among the most precious records of friendship. In a day or two, I hastened in person to his father's house. With anguish of soul, I found my friend pale, emaciated, and sunk beyond the power of recovery. I talked to him with all the tenderness, which the sight of such a friend, in such a situation, could have excited in the most virtuous breast. I came away with a drooping head, and with spirits quite darkened by the gloom of despair. Again I hastened to see him, if the lamp of life should not be wholly gone out; and again I did see him, on the evening before his eyes were closed in death. With tears, not easily stifled, and with an aching heart, I accompanied his sad remains to the grave; and, in many a pensive mood, have I since reflected on the melancholy scene. Many a look of fondness have I cast upon his countenance, which meets

me, in an excellent engraving, as I enter my study, each revolving day. Many an earnest wish have I formed, that my own last end may be like his—a season of calm resignation, of humble hope, and of devotion; at once rational, fervent, and sincere."

Mr. Homer died of a rapid decline, May 4, 1791, in the fortieth year of his age.[1]

Mr. Lunn resided, as a bookseller, at Cambridge, for ten years. In March, 1797, he came to London, and succeeded Mr. Samuel Hayes, in Oxford-street. On his removal into Soho-square, in 1801, he, by the advice of scholars, and with the approbation of friends, established the Classical Library upon a new and extensive plan. His views were announced in a perspicuous and even elegant advertisement; in which, with a tone of thinking far raised above the narrow and selfish views of a mind, intent only upon profit, he endeavoured to interest in his own favour such persons, as habitually look with veneration to the memory of Bentley, to the erudition of Hemsterhuis, and his illustrious school, and to the sagacity, taste, and learning, of our celebrated countryman, Richard Porson.

The whole of Mr. Lunn's property was embarked in his trade; and, under circumstances more favourable, his accumulation must have been rapid. But he had to struggle with unusual and most stubborn difficulties. Insurances were high.—Goods were often delayed; for which Mr. Lunn had been obliged to pay before they reached him.

[1] Answer to Combe's Statement.

The course of exchange ran for many years against England; and the loss which Mr. Lunn sustained, from this cause, on the amount of the invoices, was sometimes twenty, sometimes twenty-five, and sometimes even thirty per cent. The sale of books, procured under these unavoidable and irremediable disadvantages, was in many instances slow and precarious. Mr. Lunn, like every other bookseller, was doomed to losses, from the inability of his employers to make their payments. He dealt with men, whose rank, whose delicacy, and, upon some occasions, whose poverty protected them from that importunity, with which the generality of tradesmen enforce their claims. He rarely expected immediate payment—he never demanded it—he allowed for it a reasonable discount; and in the mean time, for the support of his credit both at home and abroad, he was compelled to fulfil his own engagement without deduction, and without delay.

We have now to record the chief cause of those embarrassments, which disturbed his spirits, and shortened his existence. The return of peace, by opening a free communication with the continent, was beneficial to other traders, but most injurious to Mr. Lunn. They accumulated their stock, without the numerous impediments, which Mr. Lunn had encountered. They were exempt from many of those restrictions upon importation, to which Mr. Lunn had for many years been obliged to submit. They were able to buy, and therefore to sell, at a cheap rate those articles, for which Mr. Lunn had previously paid the foreigners a

very high price. They purchased after a favourable alteration in the course of exchange, and with considerable diminution in charges for assurance.

Here follows the interesting passage already given before in this volume,[1] and with some further particulars relative to the melancholy situation of Mr. Lunn's family, the memoir closes.

[1] P. 89.

APPENDICES.

I. PEDIGREE.

II. LATIN EPITAPHS, &c.

III. ENGLISH EPITAPHS.

IV. INSCRIPTION ON THE MONUMENT OF THE REV. ROBERT PARR.

V. LETTER TO DR. PARR.

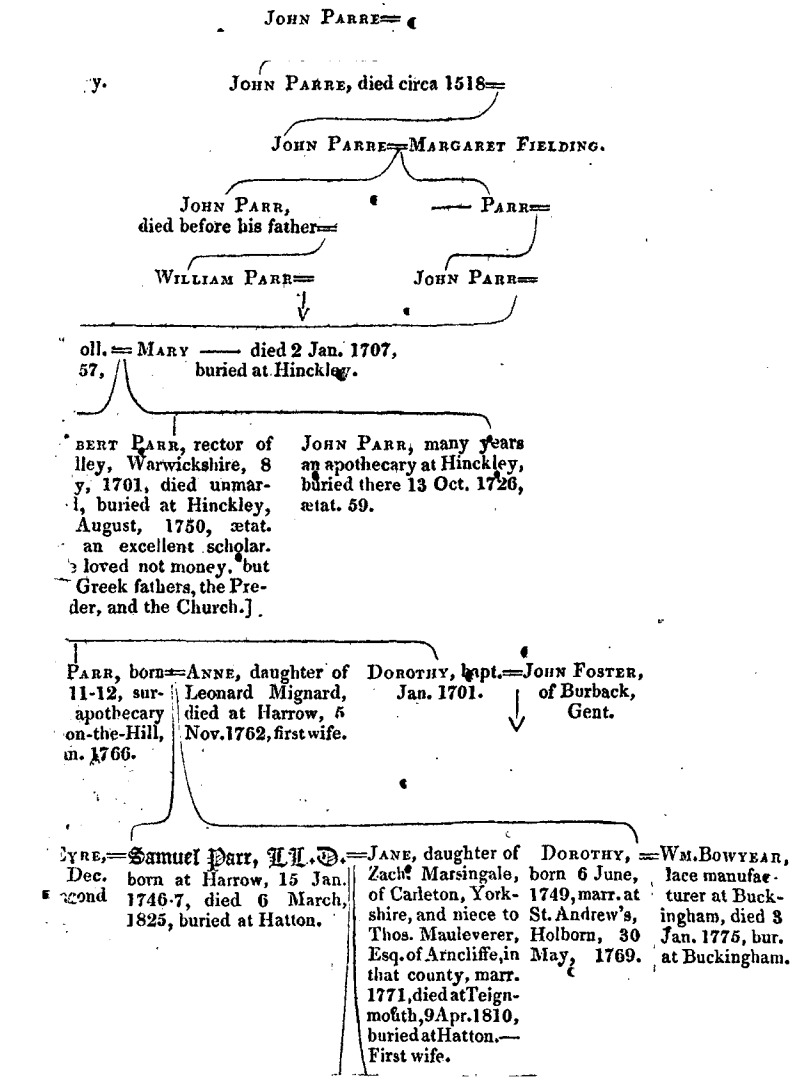
VI. INSCRIPTION ON A PIECE OF PLATE PRESENTED BY LORD CHEDWORTH.

VII. HUMOROUS LETTER OF MRS. WYNNE.

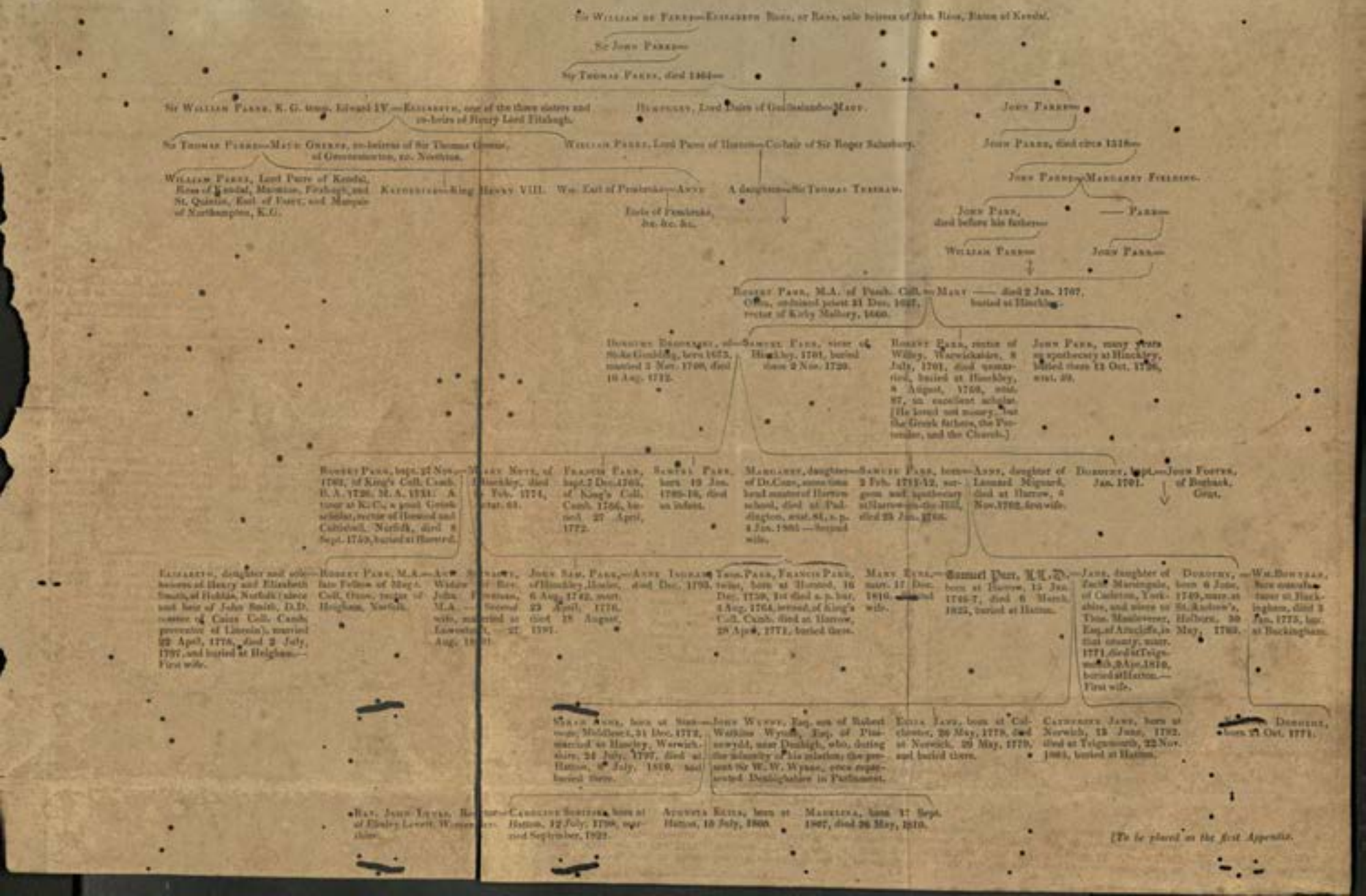
VIII. A TRIBUTE OF RESPECT TO THE MEMORY OF DR. PARR.

f Ittershire.")

of Ross, Baron of Kendal.


JOHN PARRE
JOHN PARRE, died circa 1518
JOHN PARRE
MARGARET FIELDING.
JOHN PARR, died before his father
PARR
WILLIAM PARR
JOHN PARR
oll.
57,
MARY —— died 2 Jan. 1707, buried at Hinckley.
BERT PARR, rector of lley, Warwickshire, 8 y, 1701, died unmar- l, buried at Hinckley, August, 1750, ætat. an excellent scholar. loved not money, but Greek fathers, the Pre- der, and the Church.]
JOHN PARR, many years an apothecary at Hinckley, buried there 13 Oct. 1726, ætat. 59.
PARR, born 11-12, sur- apothecary on-the-Hill, m. 1766.
ANNE, daughter of Leonard Mignard, died at Harrow, 5 Nov. 1762, first wife.
DOROTHY, bapt. Jan. 1701.
JOHN FOSTER, of Burback, Gent.
YRE, Dec. cond
Samuel Parr, LL.D.
born at Harrow, 15 Jan. 1746-7, died 6 March, 1825, buried at Hatton.
JANE, daughter of Zach. Marsingale, of Carleton, York- shire, and niece to Thos. Mauleverer, Esq. of Arncliffe, in that county, marr. 1771, died at Teign- mouth, 9 Apr. 1810, buried at Hatton.— First wife.
DOROTHY, born 6 June, 1749, marr. at St. Andrew's, Holborn, 30 May, 1769.
WM. BOWYEAR, lace manufac- turer at Buck- ingham, died 3 Jan. 1775, bur. at Buckingham.

APPENDIX, No. I.—PEDIGREE. (See "Nichols's History of Leicestershire.")


Sir William de Parre—Elizabeth Ross, or Ros, sole heiress of John Ross, Baron of Kendal.
Sir John Parre
Sir Thomas Parre, died 1464
Sir William Parre, K. G. temp. Edward IV.—Elizabeth, one of the three sisters and co-heirs of Henry Lord Fitzhugh.
Humphrey, Lord Duke of Gloucester—Mary
John Parre
Sir Thomas Parre—Maud Green, co-heiress of Sir Thomas Greene, of Greenesworth, co. Northton.
William Parre, Lord Parre of Horton—Co-heir of Sir Roger Salusbury.
John Parre, died circa 1318
William Parre, Lord Parre of Kendal, Ross of Kendal, Marmion, Fitzhugh, and St. Quintin, Earl of Essex, and Marquis of Northampton, K.G.—Katherine—King Henry VIII.
Wm. Earl of Pembroke—Anne Earle of Pembroke, &c. &c. &c.
A daughter—Sir Thomas Tresham.
John Parre—Margaret Fielding.
John Parr, died before his father
— Parre
William Parre
John Parre
Robert Parr, M.A. of Pemb. Coll. Oxon, ordained priest 21 Dec. 1627, rector of Kirby Mallory, 1660.—Mary —— died 2 Jan. 1707, buried at Hinckley.
Dorothy Edmonds, alias Stoke Goldking, born 1653, married 2 Nov. 1700, died 10 Aug. 1712.
Samuel Parr, vicar of Hinckley, 1701, buried there 2 Nov. 1720.
Robert Parr, rector of Wilby, Warwickshire, 8 July, 1701, died unmarried, buried at Hinckley, 8 August, 1768, aetat. 87, an excellent scholar. (He loved not money, but the Greek fathers, the Pentateuch, and the Church.)
John Parr, many years an apothecary at Hinckley, buried there 13 Oct. 1726, aetat. 50.
Robert Parr, bapt. 28 Nov. 1701, of King's Coll. Camb. B. A. 1726, M. A. 1731. A tutor at K. C., a great Greek scholar, rector of Bressingham and Cathedrall, Norfolk, died 8 Sept. 1759, buried at Bressingham.—Mary Nutt, of Hinckley, died 6 Feb. 1774, aetat. 68.
Francis Parr, bapt. 2 Dec. 1703, of King's Coll. Camb. 1726, buried 27 April, 1772.
Samuel Parr, born 19 Jan. 1705-16, died an infant.
Margaret, daughter of Dr. Carr, some time head master of Harrow school, died at Paddington, aetat. 81, s. p. 4 Jan. 1801.—Samuel Parr, born 2 Feb. 1713-12, surgeon and apothecary at Harrow-on-the-Hill, died 23 Jan. 1768.—Anne, daughter of Leonard Maynard, died at Harrow, 4 Nov. 1782, first wife.
Dorothy, bapt. Jan. 1701.—John Foster, of Bosbach, Gent.
Elizabeth, daughter and sole heiress of Henry and Elizabeth Smith, of Hobbis, Norfolk (niece and heir of John Smith, D.D. master of Caius Coll. Camb. prevendor of Lincoln), married 22 April, 1778, died 2 July, 1797, and buried at Brigham.—First wife.
Robert Parr, M.A.—Ann Sharpe, Widow of John Fenwick, M.A.—Second wife, married at Lowther, 27 Aug. 1801.
John Sam. Parr, of Hinckley, Banker, died 6 Aug. 1742, aetat. 23 April, 1776, died 18 August, 1791.—Anne Ingram, died Dec. 1793.
Thos. Parr, born at Harrow, 16 Dec. 1750, 1st died a. p. bur. 4 Aug. 1764, second, of King's Coll. Camb. died at Harrow, 28 April, 1771, buried there.
Francis Parr, twin, born at Harrow, 16 Dec. 1750, 1st died a. p. bur. 4 Aug. 1764, second, of King's Coll. Camb. died at Harrow, 28 April, 1771, buried there.
Mary Eyre, married 17 Dec. 1810, died wife.
Samuel Parr, LL.D.—born at Harrow, 13 Jan. 1746-7, died 6 March 1825, buried at Hatton.
Jane, daughter of Jacob Mariengale, of Carleton, Yorkshire, and niece to Thos. Mauleverer, Halnby, 30 Esq. of Arncliffe, in that county, marr. 1771, died at Teignmouth, 3 Apr. 1810, buried at Hatton.—First wife.
Dorothy, born 6 June, 1749, marr. at St. Andrew's, Holborn, 30 May, 1783.
Wm. Bowyer, late executor to Bowyer of Blackingham, died 3 Jan. 1775, bur. at Buckingham.
Maria Anne, born at Stanmore Middlesex, 31 Dec. 1772, married at Hinckley, Warwickshire, 24 July, 1797, died at Hatton, 6 July, 1819, and buried there.—John Wynne, Esq. son of Robert Watkins Wynne, Esq. of Plasnewydd, near Denbigh, who, during the minority of his relation the present Sir W. W. Wynne, once represented Denbighshire in Parliament.
Emma Jane, born at Colchester, 26 May, 1778, died at Norwich, 29 May, 1779, and buried there.
Catherine Jane, born at Norwich, 13 June, 1782, died at Teignmouth, 22 Nov. 1805, buried at Hatton.
Dorothy, born 27 Oct. 1771.
Rev. John Tyrer, Rector of Ebbsley Lower, Worcestershire.—Caroline Sophia, born at Hatton, 12 July, 1798, married September, 1822.
Augusta Eliza, born at Hatton, 18 July, 1800.
Marcella, born 17 Sept. 1807, died 26 May, 1810.

[To be placed at the first Appendix.

APPENDIX, No. II.

JOANNI LION,
Prestoniæ in Parvecia Harroviensi
Mortuo
Sext. Non. Octobr. anno Christi MDXIII.
Et in hac Ecclesia sepulto;
Fundi domino cultorique
Assiduo, frugi, probo,
Sapienti sine via et arte,
Et, quia bonis suis optime uti novit
Unice fortunato;
Scholæ impensis ejus extructæ,
Et ad pueros Græcis ac Latinis
Literis
Erudiendos institutæ,
Gubernatores, magistri, atque alumni
Hoc monumentum, collata pecunia,
Ponendum curaverunt,
Anno sacro M.DCCCXV.

In Harrow Church.

THOMÆ THACKERAY, S. T. P.
Coll. Regal. apud Cantabr. olim Socio,
Chisseliæ Parvæ atque Haydoniæ
In agro Essexiensi Rectori,
Frederico Principi Valliæ a Sacris,
Archidiacono-Southriensi,
Scholæ Harroviensis per XV. ann. Magistro,
Viro integerrimo, sanctissimo,
Et ad juventutem liberaliter erudiendam
Studio optimarum artium et suavitate morum
Egregie instructo;
Qui,
Conjuge sui amantissima
Liberisque XIV. superstitibus,

Decessit Londini VII. Cal. Octobr.
Ann. Domini MDCCLX. Ætatis LXVII.
Et in sepulcreto hujus Ecclesiæ
A latere Occidentali conditus est,
Nepotes ejus
Ll. M. hoc Monumentum posuerunt.

A ☧ Ω
RICARDUS FARMER, S. T. P.
Magister hujus Collegii,
Vir facetus et dulcis festivique sermonis,
Græcè et Latinè doctus;
In explicandâ veterum Anglorum Poesi
Subtilis atque elegans;
Academiæ Cantabrigiensis stabiliendæ
Et amplificandæ studiosus,
Regis et Patriæ amantissimus,
Vixit ann. LXII. mens. III. dies XIIIJ;
Decessit sexto id. Septemb.
Anno Domini
MDCCLXXXXVII;
Et conditus est juxta aram vicini sacelli,
In sepulchro, quod sibi vivus nuncupaverat.

In the Cloisters of Emanuel College.

H. S. E.
ROBERTUS SUMNER, S. T. P.
Coll. Regal. apud Cantab. olim Socius;
Scholæ Harrovensis haud ita pridem
Archididascalus.
Fuit huic præstantissimo viro
Ingenium naturâ peracre, optimarum
Disciplinis artium sedulò excultum,
Usu diuturno confirmatum, et quodam
Modo subactum.
Nemo enim
Aut in reconditis sapientiæ studiis illo

Subtilior extitit,
Aut humanioribus literis limatior.
Egregiis cum dotibus naturæ, tum
Doctrinæ præditus.
Insuper accedebant,
In sententiis, vera ac perfecta eloquentia;
In sermone, facetiarum lepos, planè
Atticus,
Et gravitate insuper aspersa urbanitas;
In moribus, singularis quædam
Integritas et fides;
Vitæ denique ratio constans sibi, et ad
Virtutis normam diligenter
Severèque exacta.
Omnibus qui vel amico essent eo,
Vel magistro usi,
Doctrinæ, ingenii, virtutis justum
reliquit desiderium,
Subitâ, eheu! atque immaturâ morte
Correptus,
Prid. Id. Septemb.
Anno Domini M,DCC,LXXI.
Ætat. suæ XLI.

In Harrow Church, Middlesex.

JOANNI TAYLOR, S. T. P.
Langovici nato;
Albi ostii, in agro Cumbriensi,
Bonis disciplinis instituto;
Norvicj,
Ad exequendum munus Pastoris delecto A. D. MDCCXXXIII.
Rigoduni, quo in oppido,
Senex quotidie aliquid addiscens,
Theologiam et Philosophiam Moralem docuit;
Mortuo
Tert. Non. Mart.
Anno Domini MDCCLXI.
Ætat. LXVI.

Viro integro, innocenti, pio;
Scriptori Græcis et Hebraicis literis
Probe erudito;
Verbi divini gravissimo interpreti;
Religionis simplicis et incorruptæ
Acerrimo propugnatori;
Nepotes ejus atque pronepotes,
In hac capella,
Cujus ille fundamenta olim jecerat,
Monumentum hocce honorarium
Poni curaverunt.

In the Octagon Chapel, Norwich.

A ☧ Ω

SAMUELI JOHNSON,
Grammatico et Critico,
Scriptorum et Anglicorum literate perito
Poetæ luminibus verborum admirabili,
Magistro virtutis gravissimo,
Homini optimo et singularis exempli,
Qui vixit ann. LXXV. mens. II. dies XIIII.
Decessit Idib. Decembr. ann. Christ.
CIↃ. IↃCC. LXXXIIII.
Sepult. in Æd. sanct. Petr. Westmonasteriens.
XIII. Kal. Janvar. ann. Christ. CIↃ. IↃCC. LXXXV.
Amici et Sodales literarii
Pecunia conlata
H. M. faciund. curaver.

DANIELI GACHES, A.M.
Collegii Regalis in Academia Cantabrigiensi
Quondam Socius
Ecclesiæ hujusce per ann. XXXVIII. mens. IX.
Ministro,
Irenarchæ, de comitatu Varvicensi
Optime merito;
Siquidem æqui et boni peritissimus fuit,
Et ad nodos legum solvendos

Quam maxime expeditus :
Non solum literis Græcis atque Latinis
Apprime docto,
Sed etiam vi quadam ingenii,
Quæ ad excogitandum acuta,
Et ad memoriam firma atque diuturna erat,
Egregie prædito :
Qui vixit Ann. LXXII. mens. VI.
Decessit IV. . ID. Septembr. Anno Sacro MDCCCV.
Maria Gaches, Conjux ejus superstes,
H. M. P. S. P. C.

In Wooten Wawen Church.

Edmundo Burke,
Viro, tum ob doctrinam multiplicem et exquisitam,
Tum ob celeres illos ingenii motus,
Qui ad excogitandum acuti, et ad explicandum
ornandumque uberes sunt,
Eximio ac præclaro :
Optime de literis, quas solas esse omnium
Temporum
Omniumque locorum expertus vidit ;
Optime de senatu, cujus periclitantis
Ipse decus et columen fuit ;
Optime de Patria, in Cives
Sui amantissimos, eheu ! ingrata,
Nunquam non promerito,
Librum huncce ea, qua par est, observantia,
D. D. D.
A. E. A. O.

Dedication to Dr. Parr's edition of Bellendenus.

Honoratissimo Viro
Frederico Domino North,
Qui in æquabili et temperato dicendi genere
Facilè primas tenet :
Quem sciunt omnes, tum in sermone, tum moribus gravitatem
servare,

Non tristem illam ac tetricam,
Sed comitate quadam et lepore
Suavissime conditam:
Qui optimorum et civium et virorum
Amicitia dignissimus,
Novit simpliciter et candide ponere inimicitias:
Cujus nunquam in Clientium turbam infidelem
Ingratamque
Justa exarsit ira;
Nunquam in legibus institutisque majorum
Defendendis
Industria elanguit;
Nunquam perturbatis temporibus, sua cum
Res ageretur,
Fides virtusque contremuit:
Librum huncce in summæ observantiæ,
Admirationis, et pietatis
Testimonium,
D. D. D.
A. E. A. O.

Dedication to Dr. Parr's edition of Bellendenus.

Carolo Jacobo Fox,
Quòd veram illam et absolutam eloquentiam
Non modo coluerit, sed cultam, qua potuit,
Ad salutem Patriæ dignitatemque tuendam
Contulerit;
Quòd in suscipiendis sive amicitiis, sive inimicitiis,
Has semper voluerit mortales
Habere, illas sempiternas;
Quòd mente solida invictaque permanserit in
Proposito
Atque improborum spreverit minas;
Quod in causa, quæ maxime popularis esse
Debuisset,
Non populariter ille quidem,
Ut alii fictè et fallaciter populares,

Sed strenuè ac fortiter versatus sit;
Quòd, denique, in fœdissimo illo
Optimi prudentissimique Senatus naufragio,
Id demum, imò id solum
Quod turpe esset,
Miserum existimârit, atque adeò cum bonis
Libere πολιτευτέον statuerit,
Potius quam periculose et simulate et cupide
inter malos,
Librum huncce ea, qua par est, observantia,
D. D. D.
A. E. A. O.

Dedication of Dr. Parr's edition of Bellendenus.

EDVARDUS GIBBON.
Criticus acri ingenio et multiplici doctrina
Ornatus,
Idemque historicorum qui fortunam
Imperii Romani
Vel labentis et inclinati, vel eversi et funditus
Deleti
Literis mandaverint,
Omnium facile princeps,
Cujus in moribus erat moderatio animi
Cum liberali quadam specie conjuncta,
In sermone
Multa gravitati comitas suaviter aspersa,
In scriptis
Copiosum, splendidum,
Concinnum orbe verborum,
Et summo artificio distinctum
Orationis genus,
Reconditæ exquisitæque sententiæ,
Et in monumentis rerum politicarum observandis
Acuta et perspicax prudentia,
Vixit annos LVI. mens. VII. dies XXVIII.
Decessit XVII. cal. Feb. Anno Sacro
MDCCLXXXXIV.

Et in hoc mausoleo sepultus est,
Ex voluntate Johannis Domini Sheffield,
Qui amico bene merenti et convictori humanissimo
H. TAB. P. C.

At Fletching in Sussex.

A. ☧ Ω.

JOANNI SMITHEMAN,
Qui vix. ann. XV. mens. VIII. dies
Decessit VIII. id. Mart. Anno Sacro
CIↃ. IↃCCLXXXXIIII.
JOANNES et MARGARETA SMITHEMAN,
Parentes infelicissimi,
Unico et charissimo filio
Contra votum posuerunt.

H. S. E.

JOANNES MOORE,
Allectus in equestrem ordinem Balnei
A Georgio Tertio Britanniarum Rege;
Ortu Scotus,
Imperator fortis idemque innocens,
Et rei militaris peritissimus
Scientia et usu:
Qui
In Batavia, Corsica, Ægypto, India Occidentali,
Hostes fugatos vidit;
Hispanorum tetra et detestabili tyrannide oppressorum
Jura, leges, aras et focos,
Summo quo potuit studio tutatus est;
Et post varios belli casus,
Cum ad Corunnam ægre accessisset,
Milites suos,
Longo itinere, fame, frigore, enectos,
Ad subeundam prælii dimicationem
Hortando erexit,
Audendo confirmavit;

Et Gallis numero copiarum fretis,
Et felicitate ducis pæne perpetua superbientibus,
Victoriam e manibus eripuit;
Legioni quadragesimæ secundæ,
Societate periculorum diu secum conjunctissimæ,
Et memori rerum in Ægypto prospere gestarum,
De virtute digna commilitonibus suis
Gratulatus est;
Et vulnere pro patriâ sociisque ejus accepto,
Vitam, uti multum et sæpe optaverat,
Bene consummavit,
XVII kal. Februar. Anno Sacro MDCCCVIII.

Georgius,
Georgii Tertii filius,
Britanniarum Regnum Unitum Regens,
et qui regiæ Majestati a sanctioribus consiliis sunt
hoc monumentum
ponendum curaverunt,
Anno Sacro
MDCCCXIIII.

Erected on a Monument at Corunna.

MATTHÆO RAINE, S. T. P.
Coll. Trin. in Academia Cantabrigiensi socio,
Scholæ Carthusianæ, cujus antea fuerat alumnus,
Per XX annos Archididascalo,
In capella societatis Anglice dictæ Gray's Inn,
Ann. II. mens. III. concionatori,
Qui vixit ann. LI. mens. III. dies XXIX.
Decessit XV. cal. Octobr. Ann. Sacro MDCCCXI.
Et in hoc sacello sepultus est:
Homini justo, integro, pio,
Civi in Patriam optime animato,
Interpreti sacræ Scripturæ
Veritatis cupidiori quàm contentionis,
Et solito audientiam sibi facere
Naturali quadam auctoritate

Et genere orationis gravi ac virili,
Magistro liberalium artium,
Græcis et Latinis literis apprime docto,
Et præceptori rectè vivendi
Propter suavitatem sermonis atque morum
Dignissimo,
Qui in loco sancti parentis haberetur,
Discipuli ejus sua sponte suoque sumtu
H. M. P. C. C.

Jacobo Jonstone, Jun.
Qui in hac urbe per IX annos
Artem medicam exercuit,
Et dum ægris in carcere inclusis
Opem ferebat,
Febris ibi sævientis contagione
Correptus,
Decessit XVIII. kalend. Sept.
Anno Christi MDCCLXXXIII.
Ætat. suæ XXX.
Jacobus Jonstone, M. D.
Fil. B. M. F. C.

In Worcester Cathedral.

Carolo Burneio, LL.D. S.T.P. A.S. R.S. Sodali,
Græcarum literarum et Latinarum Professori
In Regia Academia Londinensi,
Georgio Tertio Britanniarum Regi a Sacris,
Ecclesiæ Lincolniensis Præbendario,
Cliffiæ, et Ecclesiæ D. Pavli Deptfordiensis
In Agro Cantiano Rectori,
Scholæ Grenovicensis per XVIII Annos Magistro,
Qui vixit Annos LX. dies XXIV.
Decessit Quinto Cal. Januar. Anno Sacro CIↃ IↃ CCC XVIII.
Et Deptfordiæ sepultus est
Discipuli ejus hoc monumentum, pecunia collata, posuerunt.

Inerant in hoc viro
Plurimæ et reconditæ literæ,
Judicium artis criticæ præceptis
Stilique frequentissima exercitatione limatum,
Et in nodis rei metricæ solvendis,
Eximia quædam sollertia.
In libris, quos Latine ant. Anglice conscripsit,
Lucidus erat sententiarum ordo,
Et sine fuco nitor verborum.
Sermonem ejus ad magnam
Et ingenii et doctrinæ opinionem commendabant,
Motus animi ad excogitandum celeres,
Vox plena et canora,
Acies oculorum acerrima illa quidem,
Sed hilaritate totius vultus suaviter temperata,
Et argutiæ jucundissimo lepore conditæ,
Quum. juvenes ad politiorem humanitatem informaret,
Accuratius quoddam et exquisitius docendi genus adhibebat;
Et in mentibus eorum ad omne officii munus instruendis,
Personam magistri summa fide et gravitate tuebatur.
Hasce ad laudes accesserunt
Singularis vitæ atque naturæ comitas,
Quæ optimi cujusque benevolentiam conciliabat;
Et discipulos ad amorem et reverentiam præceptoris sui
Mirifice alliciebat,
Assiduum et vehemens studium in promendis consiliis,
Quæ, ludimagistris indigentibus aut senio confectis
Solatium ac perfugium præbere possent,
Et digna homine perfecte erudito diligentia
In comparanda bibliotheca,
Quæ libris, aliis manu scriptis,
Aliis e prelo emissis,
Ita ornata fuit,
Ut, post mortem possessoris luctuosam
Emeretur sumtu publico,
Et jussu Anglici Parliamenti
In Britannico Museo collocaretur.
Maxime autem in Burneio elucebantur
Voluntas in Anglicam Ecclesiam propensissima.

Spes æternæ salutis pie in Christo posita,
Et consuetudo pure atque caste
Venerandi Deum.

JOANNI BAYNES, A. M.
Collegii S. Trinitatis apud Cantabrigienses socio,
Juveni diserto et sine maledictis faceto,
Vi ingenii ad excogitandum acuta,
Et firma ad memoriam mirificè prædito;
Græcis et Latinis literis penitus imbuto;
Legum Anglicarum interiore
Et recondita disciplina erudito;
Libertatis conservandæ perstudioso;
Patriæ bonorumque civium amantissimo;
Simplici justo et propositi
Animose et fortiter tenaci;
Qui vixit ann. XXVIII. mens. III. dies XXVIII.
Decessit Londini pridie non. August.
Anno Sacro
MDCCLXXXVIII.
GULIELMUS BAYNES
Contra votum superstes
Filio bene merenti
H. M. P.

RICARDO LUBBOCK, Norvici nato;
Græcis Latinisque literis
Ibidem instituto;
Magnam postea in Academia Edinburgensi
Laudem adepto
Propter ingenii lumen, quod in thesi ejus
De Principio Sorbili conscripta eluxerat;
Viro
Ab omni doctrina liberali et maxime philosophia
Cumulatè instructo;
Sermonis comitate et suavissimis moribus
Eximie prædito;

De amicis suis et propinquis
Optime merito;
Patriæ amantissimo;
Qui cum in urbe, qua natus fuerat,
Medicinam per XXIIII annos
Scienter et perite exercuisset,
Gravi diuturnoque morbo affectus,
Decessit, quarto non. Septembr.
A. D. MDCCCVIII. æt. XXXXVIIII.
Brigitta Lubbock, Conjux ejus superstes,
H. M. S. S. P. C.

Aqua ex hoc puteo hausta
Sitim sedavit
RICARDUS TERTIUS, Rex Angliæ,
Cum HENRICO COMITE de RICHMONDIA
Acerrime atque infensissime
Prælians,
Et vita pariter ac sceptro
Ante noctem carituras,
IX. kal. Sept. A. D. MCCCCLXXXV.

Inscribed on King Richard's Well, in Bosworth Field.

APPENDIX, No. III.

ENGLISH EPITAPHS, &c.

This Tablet
Is consecrated to the Memory of the
Rev. JOSEPH PRIESTLEY, LL. D.
By his affectionate Congregation,
In Testimony
Of their Gratitude for his faithful Attention
To their spiritual Improvement,

And for his peculiar Diligence in training up their youth
To rational Piety and genuine Virtue:
Of their Respect for his great and various Talents,
Which were uniformly directed to the noblest Purposes;
And of their Veneration
For the pure, benevolent, and holy Principles,
Which through the trying Vicissitudes of Life,
And in the awful hour of Death,
Animated him with the hope of a blessed Immortality.
His Discoveries as a Philosopher
Will never cease to be remembered and admired
By the ablest Improvers of Science.
His Firmness as an Advocate of Liberty,
And his Sincerity as an Expounder of the Scriptures,
Endeared him to many
Of his enlightened and unprejudiced Contemporaries.
His Example as a Christian
Will be instructive to the Wise, and interesting to the Good,
Of every Country, and in every Age.
He was born at Fieldhead, near Leeds, in Yorkshire,
March 24, A. D. 1733.
Was chosen a Minister of this Chapel, Dec. 31, 1780.
Continued in that Office Ten Years and Six Months.
Embarked for America, April 7, 1794.
Died at Northumberland, in Pennsylvania, Feb. 6, 1804.

Sacred to the Memory
Of GEORGE LOYD, Esq., late of Manchester,
Barrister,
Who died at Bath, October the 12th, 1804,
In the 55th year of his age.
This excellent man was long and justly endeared
To his family, by tenderness as a husband, and kindness as father;
To his acquaintance, by the gentleness of his temper, and suavity of his manners,
And to his numerous and respectable friends,
By the ardour, the sincerity, and the steadiness of his attachments.

In the application of his general knowledge
To the characters of men, and the events of life,
He preserved that rare and happy union
Of correctness and liberality,
Which is the surest criterion of a mind
Vigorous from nature,
Comprehensive from reflection,
And virtuous from principle.
In the discharge of his professional duties,
He was deservedly celebrated
For the soundest judgment and the strictest integrity.
His conversation was at once agreeable and instructive
From the quickness and variety of his conceptions,
The activeness and accuracy of his reasoning,
And the perspicuity, exactness, and elegance of his diction.
His patriotism was neither warped by prejudice,
Nor tainted by faction,
Nor staggered by real or imaginary danger.
His benevolence was enlarged without singularity,
And active without ostentation.
His fortitude was alike unshaken
By the pressure of a lingering and complicated disease,
The consciousness of progressive and incurable blindness,
And the expectation of approaching death.

CATHERINE JANE PARR, youngest daughter of SAMUEL and JANE PARR, was born at Norwich, June 13th, 1782, died at East Teignmouth, Devon, November 22d, 1805, and on December 9th was buried in this Chancel, where the remains of her afflicted parents will hereafter be deposited, at the request of a most beloved child, whom they hope to meet again at the Resurrection of the Just to Life Everlasting.

Quæ Templo Catharina in hoc sepulta est,
"Prudens, casta, decens, severa, dulcis,
"Discordantia quæ solent putari,
"Morum commoditate copulavit,
"Nam vitæ comites bonæ fuerunt
"Libertas gravis et pudor facetus,"
His est junctus amor pius suorum.
Et cura ex animo Deum colendi.

In Hatton Church, Warwickshire.

MRS. SARAH ANNE WYNNE, the ingenious and beloved daughter of SAMUEL and JANE PARR, was born at Stanmore, in Middlesex, December 31st, 1772; died at Hatton, July 8, 1810, and was interred on the 18th in this Chancel between the remains of her sister CATHERINE JANE PARR, and her third daughter MADALINA WYNNE, who departed this life, May 26th, 1810, aged two years, eight months, and nine days.

This Translation was dictated by Dr. Parr.

Here lieth interred
Lieutenant-General SIR JOHN MOORE;
Created Knight of the Bath by George the Third,
King of the Britannic Isles.
A Scot by birth.
A commander heroic in valour,
Pure from rapacity and avarice,
And skilful in the whole range of military affairs
From science aided by experience.
In Holland, Corsica, Ægypt, and the West Indies
He saw his enemies put to flight.
While the Spaniards were oppressed by a fell and detestable
Tyranny, he, with the utmost possible ardour, endeavoured
To defend their rights, their laws, their altars, and
Their habitations; and, after the vicissitude of prosperous
And adverse events incident to war, when he with
Difficulty had made his way to Corunna,
And when his soldiers were debilitated and exhausted
By the length of their march, and by hunger, and by cold,
He roused them by the earnestness of his exhortations,
And he emboldened them by the courageousness of his example,
To encounter the perils of unequal conflict.
From the French, when they were confidently relying
On the number of their forces, and proudly exulting in the
Peculiar and almost uninterrupted good fortune of
Their leader, he suddenly snatched the palm of victory.
Upon the soldiers of the 42d Regiment,
Long endeared to him by the participation of common danger,
And awakened by one short and pithy admonition to

The remembrance of their successful achievements in Egypt,
He bestowed his congratulations and his praise,
As upon followers, who by their prowess had approved
Themselves worthy of being called his fellow-warriors;
And having received a wound in the defence of his country
And her allies, according to the wish, which he had expressed
Frequently and fervently,
He closed his life gloriously in the field of honour
On the 16th of January, 1808.

GEORGE,
The Son of GEORGE the Third,
Prince Regent of the United Kingdom of Great Britain
And Ireland, and the Members of the Cabinet Council
Commanded this Monument to be erected
In the Year of our Lord 1814.

APPENDIX, No. IV.

Inscription on the Monument of the Rev. Robert Parr.

Siste, Hospes;
Moræ pretium est scire
Cujus huc conduntur cineres.
ROBERTI PARR, A. M.
Collegii Regalis apud Cantab. haud ita pridem Socii
Ecclesiarium postea de Horsted et Coltishall
Rectoris quam dignissimi.
Si vitam spectas, vixit quod docuit;
Si fortunam, plura meruit quam tulit.
Obiit magno parochiarium et amicorum luctû,
Maximo conjugis et filiorum desiderio,
Die octavo Septembris, A. D. 1759.
Ætatis 56.
Hoc quicquid est monumentum
In memoriam tam cari capitis
Pia mœrensque conjux erexit
MARIA PARR.
Vale!!

APPENDIX, No. V.

This letter is here inserted merely to show the perfect freedom, with which the writer was allowed, and accustomed, to protest against whatever in the views or opinions of Dr. Parr appeared to him erroneous.

Dear Sir,

I find that I cannot yet get away from home, on Saturday next; otherwise I should have been proud and happy to make one of the party, to which you are so good as to invite me.

O my Dear Doctor!—how has your last letter on the subject of——— cut me to the heart! To see so noble a mind as yours laid prostrate at the feet of so poor, dull-headed, cold-hearted a creature as ——— does indeed fill me with grief, not wholly unmingled with shame. Well! your first opinion is still unalterably mine: and whilst I shall always remember that first opinion, and the generous warmth with which it was expressed, to your honour, I shall try to forget that you ever adopted an opposite opinion—which, indeed, is not properly your opinion—in deference to reasons, which appear to me so wretchedly frivolous, so pitifully flimsy, as to be worthy only of the person, from whom they proceeded.

Notwithstanding this unfortunate difference between your opinion and mine—or rather between your first and your second opinion—let me assure you that no one upon earth more highly venerates, or more ardently loves you, than

Yours ever truly,

W. FIELD.

Leam, Jan. 4.

Within a few days after the date of the above letter Dr. Parr came uninvited to Leam, dined and spent the day there; and if he saw not his error, as the writer has reason to think he did, at least he showed, by the marked attention, and friendliness of his behaviour, that he was not displeased with the frankness, which endeavoured to convince him of it.

APPENDIX, No. VI.

Inscription on a piece of plate presented by Lord Chedworth to Dr. Parr, written by the Rev. James Eyre.

SAMUELI PARR, L.L.D.
Viro, ob ingenium peracre et perelegans,
Eruditionem multiplicem et reconditam,
Singularem Libertatis amorem,
Et mentem simultationis omnino nesciam, eximio,
Hocce summæ suæ observantiæ
Et constantissimæ erga eum benevolentiæ monumentum
JOHANNES BARO DE CHEDWORTH,
Anno Sacro MDCCCIII.

(TRANSLATION.)

To SAMUEL PARR, L.L.D.
A man celebrated for an extraordinary acute and elegant genius,
Universal and profound erudition,
A distinguished love of Liberty,
A mind unconscious of deception,
JOHN BARON CHEDWORTH
Has dedicated this memorial,
In testimony of his high opinion
And uninterrupted regard.
A. D. 1803.

APPENDIX, No. VII.

Humorous Letter of Mrs. Wynne, referred to p. 72, vol. 2.

To J. P. Esq.

My Dear Sir,—Every well-constituted mind—and yours, I have abundant reason to esteem well-constituted—is stored with principles equally important to society, and efficacious in procuring its own happiness. Among these principles, fidelity is constantly affirmed to hold the highest place; and so loudly and unanimously have mankind applauded the exercise of this virtue, that the idea of deceit is at least outwardly spurned by the very basest of mankind, and to quote a trite though striking adage, there is honour even among thieves. Perhaps there is no situation in life more painful, than to contain within one's bosom either joys or sorrows, without the power of participating them with some person, upon whose truth and sympathy the heart may safely rely. Such is the lot of many. But I trust such misery will never be mine. Your prudence, your wisdom, your unstained fidelity, your unassailable secresy, are my pledges; and I hasten to relieve my oppressed soul from a secret of the very highest possible importance; a secret, which my intimate acquaintance with men of the highest celebrity has alone enabled me to penetrate; a secret, upon which the fate of empires, if not of the whole human race, depends; a secret, of magnitude sufficient to convulse the mind of a stoic, however hardened by apathy; a secret, in short, too overwhelming in its effects, to be confided to a man less rigid in his moral principles, less blameless in the tenour of his conduct, less fortified against the power of temptation, or less proved by repeated and unfailing trials, than yourself. But, my friend, beware; and if you feel unequal to the trust I am about to repose in you, destroy immediately this paper, before you lead yourself into a snare, which will blast your own peace of mind for ever, and hurl the thunderbolt of destruction upon unoffending millions. Above all, keep the secret from all women. Mrs. John is a very worthy woman; I

always praise her, though there is somewhat of a rebellious disposition in maintaining what she thinks right in her mind, which at times gives me great pain for your domestic comfort. You know, my friend, that women have no souls; that is, I mean, no souls except such as we choose to allow them. They are ignorant with respect to metaphysics and Greek—they are animals sent into the world to be a sort of medium between us, the faultless angels of creation, and the brutes of the field—they are to make our shirts, nurse our children, dress our dinners, wait on us when sick, try to amuse us when well, and serve as vents for those tyrannical and violent passions, which we dare not exercise on each other for fear of a beating. These are the proper duties of women, according to five thousand ancients, and ten thousand moderns; and nothing can so totally destroy the reputation of a man, as treating them with confidence or affection. Let me trust, then, my dear friend, that with your accustomed good faith, good sense, and good disposition to act as becomes a man, you will cautiously abstain from trusting any of your own sex, and still more anxiously avoid to hint to any of the inferior female race, this secret. I am going to dine with the servants of Mr. Bromley, at the Falcon alehouse.

Hatton, May 16. S. PARR.

APPENDIX, No. VIII.

A Tribute to the Memory of Dr. Parr, from a Sermon delivered in the New Meeting House, Birmingham, by the Rev. James Yates.

"To the views which I have set before you (on the evils of sectarian animosity), my own mind has been led by the feelings of solemn and affectionate reverence for the character of that distinguished minister of religion in the Church of England, whose life diffused instruction and amusement amongst us, and whose death has occasioned a general regret throughout this neighbourhood. I need not apologise for introducing into a dissenting

congregation the praise of a man, whose extensive attainments and wonderful energy of character and understanding, joined to the most manly independence and the noblest virtues, rendered him an ornament to the Christian Church, to his country, and to mankind. But, since his philanthropy was bounded by no sectarian prejudice, and extended its vital warmth and beneficial influence far beyond the circle of his own denomination, it becomes us to remember him—as he would have wished us to remember him—as our friend and brother. *This congregation* more especially owes to him a large debt of gratitude and admiration. Let me recall to your memory those dreadful times when the spot where we are now assembled was covered by a heap of ruins. How nobly did he then come forward to vindicate your body from unmerited reproach, and at the same time to preserve them by his earnest and affectionate entreaties, and his solemn and powerful admonitions, from rashly exposing themselves to a repetition of the same evils under which they were still suffering; and, when the upright Christian philosopher to whom this bereaved congregation then looked with sorrowing anxiety, was assailed from every side by the shafts of misguided rage and cruelty, how equitable, how kind, and how courageous was the support which we received from the same nervous and discriminating pen! Dr. Parr was then in the prime of life; and had he put forth one-tenth part of his power in the methods usually adopted by ambitious ecclesiastics, he would have risen by easy and rapid strides to the highest honours and emoluments of his church. But he not only scorned to rise by defaming and oppressing his neighbours; he was always ready to clear the defamed, and to succour the oppressed; and the greatness of his mind appeared in this, that having resolved never to seek promotion at the expense of his independence and integrity, or by the violation of truth and charity, he remained to the end of life satisfied with his choice, and continued his clerical labours in a comparatively humble rank; witnessing with a benevolent pleasure the success of those around him, but never complaining that *he* was left behind. Entertaining the most enlarged and enlightened views of the welfare of mankind, which were the result of profound and vigorous reflection, and which were accompanied by an intenseness of benevolent feeling, he manifested the sincerity of those philanthropic

views by his actions and habits of life. He delighted in society, as the means of promoting mutual affection. He loved to bring together men of different religious sentiments, and, by showing to each the estimable qualities of the rest, to induce them to think well of one another. The flow of his kind and friendly feelings was strong and full, as the conceptions of his mighty understanding, and unconfined, as his ideas of the Divine benevolence. He uniformly studied to efface those unhappy distinctions and antipathies, which separate man from man; and to diffuse around by his preaching and his conversation, his influence and his example, the spirit of candour, moderation, and forbearance, and the blessings of Christian charity.

It becomes us to be grateful to God for raising up so great and good men, as our late venerated neighbour; and, according to our humble powers and limited opportunities, to endeavour like him to assuage among Christians the violence of sectarian animosity, and to practise ourselves and inculcate in others the same spirit of *universal* benevolence.

THE END.

CORRECTIONS.

VOL. I.

P.	10,	l. 13.	*for*	Perseus	*read*	Horace
	66,	l. 23.	—	Ancliffe	——	Arncliffe
	75,	*note*,	—	Herodian	——	Rodian
	211,	l. 21.	—	—Collier, Esq.	——	Hon. Brownlow C. Colyear
	261,	l. 18.	—	his unus, &c.	——	his amor unus erat
	297,	l.	—	Beza	——	Bezæ
	299,	*note*,	—	ἱππάσης	——	ἱππότης
	304,	l. 12.	—	magna pars	——	pars magna
	344,	l. 31.	—	illacrymam	——	illacrymare
	365,	l. 22.	—	nunneries	——	nurseries
	395,	l. —	—	Bps.	——	Archbishop
	421,	l. 3.	—	Prebendary	——	Prebend

VOL. II.

P.	12,	l. 12.	*for*	at	*read*	as
	105,	l. 22.	—	quem &c.	——	"quam

"Gratia quæ dictis? animo quàm nulla senectus." Silv. L. v. 3.

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